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Nineteenth Century Evolution and After

A Study of
Personal Forces Affecting the Social Process,
in the Light of the Life-Sciences
and Religion

BY

MARSHALL DAWSON

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DEDICATION

THIS BOOK,
A CHILD OF ANGER AND LOVE,
IS RESPECTFULLY DEDICATED TO

"H. C. L.,"

MY MOST REMORSELESS AND CONVINCING
TEACHER,
KNOWN AND LOVED BY THE READER
AS WELL.

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FOREWORD:

Picador, not Matador

When Tom has done the unexplainable, "it's human nature," according to back-fence explanation. "It's human nature," echoes the interpreter of events past, present, and to come. That ends the discussion.

But after the smoke has cleared away it is often seen that the "human nature" thrust between snap judgments and further argument is a manikin or a scare-crow. Seldom is it even a "Robot,"[1] for it does not work, except on the coroner's jury.

The Nineteenth Century, with its astounding material success and miracle-working applied science, brought us as a by-product a theory of human nature which was a "reform against nature." Hard upon its heels came disaster and disillusionment.

The closing decades of the Nineteenth Century and the opening decades of the Twentieth Century leaned upon this new theory of human nature, which was mechanical and romantic rather than biological or scriptural. The reed broke and pierced our hand.

The new biology,[2] the corrected theory of evolution, and the historical method of studying Scripture, together with the awakening caused by the shock of the World War and its aftermath, provide the apparatus for a radical revision of the theory of human nature

[1] "Rossum's Universal Robots," Karel Kapek. A laboratory-made workman or soldier, having no soul.

[2] Especially the Neo-Lamarckian school, which, of course, is not yet fully accepted, but comes as the sturdy young antagonist of the entrenched advocates of mechanism and chance. This school of science permits the interpretation of the life-process in terms of purpose and destiny.

which for the last half-century has held almost undisputed sway.

The keynote to Nineteenth Century science is expansion. The key-note to Twentieth Century thought is crisis—social, religious, economic, and racial. Without the irruption of new cataclysms and disasters, the remainder of the present century will prove quite too short a period for recovery from the wounds of the last decade. Such a recovery is possible only through concentrating upon a better knowledge and use of the higher energies of man, with a whole-heartedness like our devotion to the harnessing of science to commodity-production, during the five or more preceding decades.

The test-question for diagnosing men is, "What is lacking, here, in the essentials of a normal life?" For the Western mind, moreover, normal means progressive. At the present stage of man's evolution, further progress depends upon what takes place in the mind, rather than upon changes in the thermometer[3] and flour-bin.

A slice taken out of the "full dinner-pail" is now less disastrous, biologically, than a vital idea subtracted from the head. Of vital ideas, the most forceful are those of religion. The most concentrated religious ideas are packed into symbols. Religious symbols, according to thorough survey, are now more widely employed as epithets[4] than used and understood as forces.

One part of the task of human reconstruction is, therefore, the changing of epithets into ideas. For there is much anaemia because man's religious catabolism has proceeded faster than his anabolism.

Some blame evolution for this anaemia. Others blame higher education or the automobile. St. Paul

[3] Geology texts: the rôle of ice ages and droughts in forcing new adaptations upon man's progenitors.

[4] *i.e.*, The terms hell, Christ, God, heaven, devil, etc.

blames Adam; and it is now said[5] that at some points St. Paul anticipated both evolution and modern psychology. But hearing the name "St. Paul," some one will object, "Is not this theology?" Yes, indeed. Theology is the inner lining of human nature, for if you cut deep enough you find there heaven and hell, Adam and Christ, the Lord and Satan. A study of human nature, therefore, leads forth, into the circle of our attention, both evolution and theology, education and eugenics.

Heretofore, we have asked only, as we scanned the social process, "How fast are we going forward?" But now the question is raised here and there, "Are we going forward or backward?" The opening decades of the Twentieth Century have concentrated upon speed. The remaining decades must now concentrate upon direction. "I know that we are progressing," remarked a woman of good mind and superior education, "because we have automobiles." In this voice, 1910 and 1920 spoke. Nineteen hundred thirty, however, will measure progress or decadence by the state of the human organism and mind. Epithets unmatched by ideas, speed regardless of direction, anabolism outrun by catabolism, show abnormality.

Abnormal conditions have but one antidote—normal men. The quest for a more fruitful theory of human nature may, therefore, differentiate the twentieth century as sharply from the nineteenth, as the emergence of scientifically-phrased "evolution" differentiated the nineteenth century from the eighteenth.

The purpose of this book is to start the reader on the quest for a revised theory of his own nature. In this rôle, the author would serve as *picador,* not *matador,* provoking thought and argument, but not exhausting or concluding it.

[5] Peabody, "The Apostle Paul and the Modern World," page 140: "Paul . . . anticipated much that is now called evolution."

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NINETEENTH CENTURY EVOLUTION AND AFTER

Chapter I

GROWING A BACKBONE

The idea persists that the evolutionary account of man's origin and nature conflicts with the Biblical account. Yet there is no necessary conflict here. Genesis i, 27, reads: "God created man. . . ." With a reticence seldom found in ancient literature, no *method* of creating man is stated. The term "create" is, here, an outline term, left for later specific knowledge to fill in or leave out detail as it may see fit.

How different this is from other ancient writings! When Plato undertook to tell of man's origin, the inspired silence of the Bible appears, through contrast:

> "The creation of bones and flesh was in this wise," writes Plato (Jowett's tr., vol. iii, p. 339, sq. 362). "The foundation of these is the marrow which binds together body and soul, and the marrow is made out of such of the primary triangles as are adapted by their perfection to produce all the four elements." And so forth, at considerable further length of detail.

If the Bible had been written thus, there would indeed be a conflict between it and present-day science. But such a conflict would, however, be not so much between "science and religion" as between obsolete science and up-to-date science.

The Bible, in its account of creation, is concerned

mainly with the Moving Principle while science concerns itself with methods and processes. Given thorough thinking and the theory of "relativity" common to both science and religion, there is no conflict except that due to literal-mindedness. On the contrary, Scripture and science supplement each other.

The Bible is built around the recognition of man as a *moral vertebrate*. The premium of divine approval and survival-value is especially put, by the Old Testament, upon the possession of backbone. And, since backbone is the corner-stone of society, any study of human nature in the light of the life-sciences and religion may well begin with it.

What is backbone? The search for the answer makes a fascinating but very solid study, whether pursued in the pages of Scripture or traced through the prehistoric records of evolution which have been preserved in the rocks or in man's bodily organism.

The first quality God demands of man, as we find it in Scripture, is the possession of enough moral backbone to make headway against or through environment instead of yielding 100 per cent to it. From this point of view, a 100 per cent adaptation or conformity to environment results in the "fall" of man. Now evolution, in tracing the development of animal life, shows that wherever any creature does this, it puts in a bid for its own extinction. It loses survival-value. And the voice of Nature is thereupon heard: "Ye shall surely die." In time, the line of that organism is either extinguished or thrust backward in the scale of existence. So run the fossil records.

The game of life is that of an interplay of forces. And such interplay is not possible without oppositions. The game falls flat where any creature, built in part for opposition to an initiating environment, catches the ball and puts it in his pocket instead of throwing it back in somewhat the direction from which it came. Nature becomes disgusted with any player

who pockets the environment instead of "motivating" it, and rules that player out of the game.

We find an identical principle running through the Old Testament. A continual tendency is shown, there, on the part of the chosen people (those selected to carry on the line of advancing life), to blend into their environment and lose completely their own distinctive rôle. Types of culture impose themselves upon people, and the problem immediately arises, for individuals and classes, of striking a balance between that culture and what is essential to their survival-value as human beings.

At the bottom of the scale of culture, this problem now presents itself to the individual: environment invites me to be proletariat; to what extent shall I be proletariat and nothing more, or to what extent shall I remain man? (Defining "man" as one to whom nothing human is foreign.) A little higher up, the problem comes: environment invites me to be a professor (etc.); shall I be all professor, or to what extent shall I remain man?

There is built into us the capacity for making, to environment, a response that is either limited or complete. Nature's premium is put upon the limited response. The chameleon is not the last word of creation.

The thirty-fifth chapter of the Book of Jeremiah hinges upon this point. It is a study in the survival of a tribe, the Rechabites. So far as the refinements and luxuries of life were concerned, this tribe was not so highly civilized as were the surrounding Canaanites or the neighboring Babylonians. But they cherished their personal force or power of choice in the face of the seductions of environment. Hence their affirmative response to their cultural environment was a limited response. Unlike some of their acquaintances, they knew how much civilization they could stand without rotting.

So far as advance in civilization was concerned, this tribe limited its acquiescence in some of the comforts and luxuries enjoyed by its neighbors. The Rechabites had some instinctive recognition that a decay of personal force had set in, among the people who had adopted those comforts and luxuries. As conditions were, it seemed to them a choice between backbone and wine, vineyards, and houses.[1] It appeared to them that wealth and pleasure could be appropriated by any one having a mouth or a pocket; but, surveying the civilization around them and finding it soft, they decided to stick to plain water and their tents. It took moral force to make such a decision.

The voice of God (as uttered in the Book of Jeremiah) and the verdict of evolution are identical in the survival-value they put upon such an attitude. "Therefore thus saith Jehovah of hosts, the God of Israel: Jonadab the son of Rechab shall not want a man to stand before me forever." That is to say, "This tribe shall not become extinct." And it is said that "members of this tribe are still found northeast of Medina." It is no small virtue for a man or a tribe to know how much civilization one can stand. Civilization that proceeds faster than it produces the moral force for making good use of it destroys those who appropriate it. Unlike the Rechabites, the American Indians and some African peoples were unable to make, to the white man's civilization, a limited affirmative response. Hence Indian and African were slain by the white man's luxuries, vices, and diseases, rather than by his bullets. Their unlimited response to the side of civilization which was proffered them destroyed their survival-value.

Jeremiah illustrates this point by the dramatic method familiar to the great prophets, acting out an episode after setting the stage for the appearance of all the parties. He brings the Rechabites into one of

[1] This is not primarily a "temperance" lesson.

the rooms of the House of Jehovah. Setting before them bowls of wine and cups, he says: "Drink ye wine. But they said, We will drink no wine, for Jonadab, the son of Rechab, our father, commanded us, saying, Ye shall drink no wine. . . ."

Then Jeremiah, going out to his larger audience, swiftly applies the lesson:

> "Then came the word of Jehovah unto Jeremiah, saying, Thus saith Jehovah of hosts, the God of Israel: "Go, and say to the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith Jehovah.
>
> (For) The words of Jonadab the son of Rechab, that he commanded his sons, not to drink wine, are performed; and unto this day they drink none, for they obey their father's commandment.
>
> "But I have spoken unto you, rising up early and speaking; and ye have not harkened unto me. . . ." (But have gone after the gods that dwell in the land, to serve them).
>
> "Therefore . . . behold, I will bring upon Judah . . . all the evil I have pronounced against them. . . ."

The completed argument is: Rechab, facing his situation, responded to environment with superior personal force. But you, facing your situation, have surrendered to environment, forgetting the inner voice. You have blended like an invertebrate into the non-moral civilization around you. Therefore, I shall extinguish your line, except for a remnant, which, retrained by adversity and exile, shall begin once more to build the nation upon disciplined moral force.

The 100 per cent acceptance of environment by any individual or people means the extinction of any chance of advancing life for them. Upon a background of Biblical illustration and of evolutionary evidence, we come, therefore, to define "backbone" not as a precipitate of lime, but rather as a precipitate of will-power actively responding to environment. It is

more a spiritual product than a natural product. If we go deeply into its analysis, we find that it is a precipitate which results from the interplay of spiritual force and environment.

Nor is the moral response which God and nature solicit from the individual who is a candidate for advancement to be rendered solely in terms of habit. It is too often thought that what is "moral" is simply the thing customarily done. On the contrary, some response which costs a fresh exercise of moral force is continually demanded. To make sure of this, God and nature employ, as test, a continually advancing standard of action. *The corresponding history of continually advancing response on the part of man is the story of the building of backbone.* Nature is never satisfied to "let well enough alone." As soon as she has achieved something good, she forthwith manœuvres to achieve something better. And in pursuing this end, she does not count the cost.

To begin the story:[2]

Far back in geological time, all existing forms of life dwelt in the water, and there were many sheets of stagnant or still waters upon the continent. The forms of life in these waters were settling comfortably down to a 100 per cent adaption to stagnation. No creature had a backbone, or, indeed, felt the need of one.

Nature rests a while between stages of development, but never gives her pupils uninterrupted relief from her creative restlessness. One morning she felt bored with the sluggish, stupid creatures lounging their lives away in the ponds and lakes, and rang for the elevator. Accordingly, the great Continental Uplift came, tilting smartly many of the earth's level surfaces, and sending

[2] For a more technical and detailed statement of this process, see texts on geology, and especially J. Y. Simpson's "Man and the Attainment of Immortality."

the waters which had been stagnating in ponds down in coursing streams to the ocean.

This action on Mother Nature's part thrust upon the creatures which had been lounging in still waters the necessity of making a prompt decision. Three possibilities were open to them: (1) they could stick to the bottom; (2) they could be swept out to the ocean; or (3) they could learn to swim upstream. In order to swim well upstream they had to develop some sort of backbone.

The maxim of most of the loungers, when this emergency arose, was "Plenty of room at the bottom." There followed, accordingly, a great scramble for a place at the bottom. It soon appeared that there was not mud enough to go around. Some of the creatures were forced out of the select feeding-places at the bottom. Many of these gave up in despair and were floated out to extinction. A remnant, however, threw out a coil of cells to serve as a rudimentary backbone, and headed upstream. Nature was so pleased with this effort on their part that she promoted these creatures to the front rank in the advancing line of life, and in time showed them how to make a real backbone to take the place of their makeshift one.

After having gone on this distance ahead, Nature gave her upper form another rest for a little while; but soon began to worry again because her favored creature, through whom she wished to carry on the advancing line of life, would not come out of the water. It seemed bent upon settling down for all time on its one virtue of swimming against the current. She stood on the bank of the river and tried to coax the swimmer to come ashore; but, calling back that the "water was fine," he stayed where he was.

So Mother Nature planned a long dry spell. Before the drought ended, the favorite river of the swimming vertebrate looked like the North Platte in August—a

parched bed of sand with a few trickles leading from one shallow puddle to another. The puddles were choked with decayed vegetation and dying creatures, and the trickles were too shallow for any full-grown vertebrate to swim in. There was not room enough in the water left for all the forms of life that wanted to stay there; some would have to get out and walk, or else die. Most of the doomed creatures preferred to stick to the crowded places and die; but a remnant of the swimming vertebrates decided to flop out on land, and became hopping vertebrates.

For a while Mother Nature was happy and content again over this most recent advance in life, for she knew that it was not possible for any of her creatures, if they stayed in the water always, ever to grow enough brain to become personally acquainted with her.

But after a time she noticed that her land-creatures were cold-blooded and sluggish. So she asked the amphibians and reptiles if they did not think it would be a good thing to improve their blood-circulation. However, although some of them were very large, they did not have wit enough to understand what she was saying. Some of them asked her to spell out her suggestion. So she spelt it out to them, in the form of another hard drought, which made food so scanty that there was not enough to go around. Thus the creatures that were less bulky and formidable would be forced out of the most convenient feeding places, and compelled to develop speed and endurance enough to forage widely, or else starve to death.

Many preferred to die rather than work up a sweat; but a remnant took Nature's suggestion. Physical form, as ever, showed itself plastic to desire and will; and some of the creatures which heretofore had been cold-blooded became warm-blooded mammals and birds. Mother Nature was so pleased with them that she took the crown of dominion away from the teeming hordes

of amphibians and reptiles, however monstrous their size. From that day to this she has withdrawn the survival-premium that had been attached to physical bulk, and given it to the creature that was most willing to learn. She left, however, enough reptiles, greatly reduced in size, to remind man to watch his step when walking through swamps and sage-brush; and also left the birds both to delight man's ear and eye and check insect-ambition to become the dominant type of life. To the new, warm-blooded mammal, however, she transferred the first place in the line of advancing life.

Nature held her peace, allowing a respite of a few thousand years or more after this last successful venture in pedagogy, before putting on her next advance course. However, one morning, she woke up determined that her mammals, which had so pleased her by improving their blood-systems and developing speed and endurance, should not all continue going about on all fours. Calling aside one of her favorite families, she asked this group if it did not wish to practice standing on its hind legs with its fore-feet free for handling things. They looked at her in dismay, and finally asked permission to retire for a family council. After a long-drawn-out discussion, they returned and told Mother Nature that such a thing as she proposed had never been done in their family before, and that they did not think a creature would look well, awkwardly balanced on its hind legs instead of gracefully going about on all fours. Besides, what would they do with their forelegs if they did not walk on them?

Mother Nature held up a mirror and plucked a gray hair out of her head. Then she whistled for some of the surviving reptiles, whom she had taught to eat flesh. Pointing to the little group of favored mammals, who were still talking indignantly over the proposed change in their posture, this peremptory

school dame asked the carnivorous reptiles if they did not think these particular mammals very toothsome morsels. The carnivorous reptiles echoed "Very," and started off in their direction. * * * When the argument ended, some of Mother Nature's best-loved mammals had learned how to climb a tree. The rest had disappeared in such a way as to confirm man's deep-seated aversion for snakes.

In the trees, man's backbone, as the transmitter of dynamic impulses, became improved, since springing from limb to limb proved risky, and those who did not make a go of it were eliminated with broken necks. Moreover, *homosimius* also wonderfully improved in his use of his hands.

At the end of this apprenticeship, Mother Nature was so delighted that she felt, at last, the time had arrived to give this favored creature dominion over nature as a co-partner with herself. So she told him to come down and begin learning to take on more responsibility. When man's arboreal ancestor, however, remembered the terrible adventure that had driven him into the tree-tops, he was paralyzed by fear at the thought of this return to earth. After Mother Nature had argued herself hoarse with no result, she started her refrigerator-system working. Glaciers now froze the fruit trees which had furnished *homosimius* with the food that enabled him to be a tree-dweller.[3]

[3] In the course of any discussion of this kind, when one reaches the term "tree-life," some people immediately infer that you have said, "Man descended from an ape." Science does not now teach that man descended from an ape, but traces his ascent from a "primate." The most that evolution says, here, is that the ape is a distant cousin of ours, who is now paying the penalty of locked adaptation or degeneracy for his refusal to obey Nature's request to move on and up in the line of advancing life. There are tribes of men, to-day, in the Philippine Islands, that live in trees. No sensible person would contend that their tree-life makes them monkeys or descendants of monkeys.

The creature could, therefore, do one of several things: he could either stay in the dead trees and shiver and starve, or else come down to earth and fight it out with his fierce enemies for a share in the available supply of vegetables and flesh, or he could emigrate. Some of them stayed up and starved. Others went south by the forest-branch route and survived, but lost their place in the line of advancing life. A remnant came down, and though in fear of their lives stood together against such adversaries as came against them. In this warfare, they discovered what a marvellous advantage they had gained through having learned, in the tree-tops, to swing sticks and throw missiles.

Nature having thus completed her development and discipline of man's backbone, he was ready, thenceforth, for a guidance and training higher than that of the natural order, an education for citizenship in the moral and spiritual order.

Since a "thousand years," or, as the geologist would say, a million years, are but as "a day" in the sight of the Lord,[4] and since the Bible nowhere describes the "method" by which God formed man out of the dust of the earth, it may be said without fear of sound contradiction that there is nothing whatever in this sketch of man's prehistoric development which is contrary to the religious teaching that God created man. It should be noted that the account of the formation of life, in the first chapter of Genesis, begins with life in the water, next in order is life upon land, and, last in genetic order, comes man. As there is no contradiction between the act of birth and a preceding period of gestation, so there is none between the Biblical declaration that God created man and the evolu-

[4] II Peter, iii, 8.

tionary description of the gestation-period and method which preceded man's emergence as man.

. . . . . .

From this survey of the way man came to have a backbone, it becomes apparent that our backbone is not simply a precipitate of lime; but that it is a commitment, built into our nature, that we shall put forth continual exercise of fresh moral force in our response to environment. In the early days before written history began, Nature helped incipient man to overcome his reluctance to making new and forceful adaptations to environment by drastically changing the environment. Man's salvation, as a moral vertebrate, was wrought out "with fear and trembling," and agonizing. St. Paul's perception of this cosmic process was searchingly true and profound:

> "For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, *to wit,* the redemption of our body."[5]

Whoever retains a healthy, sensitive, unpampered moral nature, has this same realization in him, over which St. Paul at times agonized. For his very organism has been built up and perfected through utmost effort. Every unit in his backbone is a triumphal monument erected by Nature to commemorate a valiant decision in some life-and-death struggle. Man's body, backbone, and brain constitute a record of forward-reaching efforts, and of decisive victories won against tremendous odds, during the immemorial span of prehistoric life. My body itself is nothing less than a compendium and history of the decisive battles of geologic time.

[5] Rom. viii, 22, 23.

With this searchlight turned upon the meaning of our constitution and the cost at which it was achieved, we can begin to penetrate the surface of the anger which throbs in the bosom of Nature, and stirs the mind of God, when man, at this late day, balks at taking the forceful part for which he was shaped through a million years and fashioned by the repeated upheaving and submergence of continents. Such mighty forces have gone to make him what he is; for him, then, to lose the sense of his moral significance is the final outrage upon God and nature. To be sure, when man becomes supine God no longer raises or sinks a continent to remind him that he was created for high adventure. For prophets have spoken and saviors have died, to fix in man's consciousness in new ways the knowledge of that fact. God continues to take away "survival-value" from those who betray their nature. The cancer of degeneracy fastens upon them and takes its course unchecked. They lock themselves out from a knowledge of the highest satisfaction that can come to a human being, which is, the consciousness of sonship and co-operation with God.

As Moffatt, in his New Translation, has worded St. Paul's insight:

> "For creation was not rendered futile by its own choice" (Nature strove tremendously against such frustration by man's sluggishness, obstinacy, or cowardice),
> "but by the will of him who thus made it subject, the hope being that creation as well as man would one day be freed from its thraldom to decay and gain the glorious freedom of the children of God. To this end, we know, the whole creation sighs and throbs with pain";
> (*i.e.*, in the struggle to bring higher and yet higher aspects of life to birth)
> "and not only so, but we ourselves, who have the spirit as a foretaste of the future, even we sigh to ourselves

as we wait for the redemption of the body that means our full sonship."

(*i.e.*, the consummation of the process is the emergence of free and God-conscious personality.)[6]

Mankind's dominion over the animals carries with it a requirement that he exercise dominion over his own animal nature. A king who holds the scepter unsteadily, through lack of kingly resolve, is in a worse case than his humblest subject. God's law of dominion for man now enjoins "character first," and there is no mercy for him who would abdicate this throne. Man remains man, a moral vertebrate, only so long as he holds to this watchword, "character first." For him to substitute "safety first" or "pleasure first" is to sign his own death-warrant. So unworthy and supine an adaptation to environment flies in the face of man's entire evolutionary development, and the hand of Nature is raised mercilessly against the person who would render her whole process futile. "For creation was not rendered futile by its own choice."

Therefore, the Cross was set high on Calvary at the opening of the Christian era, that young and old might forever see that life is indeed a high and valiant adventure; and that only through the continual willingness of each member to risk life itself, where necessary, to assure the advance, are the higher levels of existence achieved. Thus man's perfected moral backbone is best seen as symbolized in a Cross and as transfiguring the eternal cross of life, winning resurrections out of crucifixions, world without end.

The line of advancing life for the moral vertebrate inevitably leads through some crisis, up Mount Calvary and to the foot of the Cross of Christ, who was ready to die that his cause might live and mankind gain the higher level.[7] Those who falter and turn back,

[6] Rom. viii, 22, 23, Moffatt's translation.
[7] John, xii, 32.

loving too much their animal life, save their skins but lose their souls; while those who are crucified with Christ are also glorified with Him, and by thus helping win redemption for the human race lay hold of life for themselves.

Chapter II

BUILDING A BRAIN

The last chapter in the evolution of man's bodily organism is entitled, "Building a Brain." Heretofore, on the preceding stages of the ascending spiral of development, it has seemed that the difference between the line of advancing life which was becoming Man, and that which was ever becoming fixed as animal, was as uncertain as a shadow. At the close of the chapter on brain-building it is apparent, however, that the difference between man and his humbler kinsmen of the animal world has become vast and impassable. Henceforth, between him and them there is "a great gulf fixed." No animal can cross over and become man. And no man can retrace his steps and become animal. Ceasing to climb, and responding to the pull of gravitation, man may, indeed, sink back into animalism; but God, whose "creation was not rendered futile" by His "own choice," will not permit the human race to abdicate its human throne. Extinction steps in to end the line of life which proves too far false to its destiny.[1] The sinking of mankind over the line into animalism is first marked by profound social disaster. Where this warning fails to arrest its downward course, the erring races are swiftly eradicated by disease or enemies.

[1] For the technical evolutionary background of this reasoning, together with a more detailed and difficult statement of the evolutionary hypothesis of brain-building, 1923 interpretation, see J. Y. Simpson, D. Sc., F. R. S. E., "Man and the Attainment of Immortality."

The history of advancing forms of life, from the simple to the complex, is marked all the way by the milestone fossil remains of arrested forms of life. They tell us of candidates for advancement who loved too well their present world, and, refusing Nature's invitation to go forward, were turned back and locked in lower forms.

But during the long prehistoric career of man, some mysterious Providence ever attended his steps, turning him aside from fatal completed adaptations to environment; and saving him, by the kindness of fierce adversities or onslaughts, from every disposition to settle down upon past achievements, to let well enough alone, and to "pocket" his environment instead of "motivating it.[2]

This discipline has been traced in the preceding study of "backbone." The mighty agencies used were shown and the age-long persistence of Nature, during man's gestation period. Continents were upheaved and submerged, and the earth's crust itself became a giant see-saw upon which Nature rocked her progeny, not to sleep, but from sleep to wakefulness. Vast areas of the earth's surface were refrigerated by glaciers, or, in turn, parched into deserts, to drive man from his nest or cave and compel him to discover his own undreamed-of powers, by continually exploring new continents. Man, prompted thus, learned to occupy every habitable region of the earth and adapt himself in part to every zone of temperature, in order that nothing terrestrial might remain foreign to him.

The final lesson to be learned in connection with the making of man is that there is something more involved in the process than the visible, material, or physical outer environment.

In the last analysis, brain-power, comes as a

[2] From the point of view of twentieth century interpretation, evolution fully underwrites the theological doctrine of "grace."

response to some mysterious "deeper element" in the environment that can neither be expressed nor suggested by such words as "matter," "force," or "energy." The situation, here, is identical with the one arising when the origin of life itself is studied. From time to time, the rumor goes forth that some noted scientist is about to originate life in his laboratory. We are told that he has analyzed life into a self-starting mechanism composed of chemical constituents. The public is counselled to expect, shortly, to receive further news. That last report, however, tarries. For all these proposed analyses leave out the "deeper element" in the environment, and hence come to nothing.

The latest understanding in regard to the relation of brain and thought suggests that thought invades and overflows the brain rather than that it is originated there.[3] This is a return to ancient intuitions in regard to brain action, crystallized into our much-misunderstood terms "inspiration" and "revelation." More and more, we are coming to understand that the brain is a receiving-station rather than a self-insulated manufactory of ideas. The competent mind is the one which is aware of that permanent, invisible element in which our lives are embosomed, as well as of immediate sensory impressions. The line of advancing life marches on to the fully human and reaches forth toward the divine only through sensitiveness to and awareness of this "deeper element." Possibly some day science may make this truth as plain to us as auditory physics now unanswerably demonstrates those sound-vibrations which make the whole world one whispering-gallery. But already this truth has been reduced to another form of demonstration by its fruitfulness in the minds and characters of those who have acted upon it. Since the world's supreme litera-

[3] Bergson, "Mind Energy," p. 58. See also W. H. Thompson, "Brain and Personality," p. 239, 1922 edition.

ture and art is plainly the product of minds consciously acting in accord with this hypothesis, there is a delicate irony in its attempted refutation by thinkers who are themselves incapable of functioning on these higher levels of creative thought and art.

Life thrives upon communion, or communication, with the "deeper element" in our environment,—to speak, for the purpose of first-aid to a generation reared upon a chemical and mechanical vocabulary, of God in physical terms.

If, from this viewpoint, we ask "What is man?" the answer becomes: man is a marvellous instrument of expression. So far as we know, man is the one instrument upon earth through which and in which *consciousness* comes to unhampered utterance. Man is the one creature, so to speak, that God can talk to; the one creature capable of perceiving and responding to the "deeper element" in his environment. Evolution tells us something of *how* this instrument was shaped; religion tells us *Who* initiated its frame and breathed life into it. If science is ever able to originate from the dust even one most simple and insignificant form of life, it will then be time enough for atheist or skeptic to announce that God did not indeed create man, but that the completed formula for making a man is merely "automatic action" plus a modicum of lime, phosphorus, iron, etc., to the total value of ninety-eight cents (as a certain chemist has declared):

> "Fat enough for seven bars of soap; iron enough for a medium-sized nail; sugar enough to fill a shaker; lime enough to whitewash a chicken-coop; phosphorus enough to make 2,200 match tips; magnesium enough for a dose of magnesia; potassium enough to explode a toy cannon; and sulphur enough to rid a dog of fleas."[4]

[4] New York Times, Aug. 1, 1922.

That is the result obtained when we try to understand and value life from the physical and commercial approach. What further interest or value there may be, in human life, depends upon factors which are immaterial, invisible, and intangible.

Science knows the chemical elements that make up my body, and can recite the processes by which my body was formed. Psychology understands much about processes of thought. But the coming of thought, and the forming of living bodies, represent something more than processes—these represent some creative act.

Man, the thinker, is initiated into realms of expression and creation where God the creator familiarly walks. The great office for which the human brain was shaped is an increasing awareness of the infinite and invisible Mind. All progress in science, ultimately, is a harvest from excursions into the realm of infinite and invisible Mind, from which the seeker returns, transfigured by the glory in which he has been enveloped, whispering to himself, "I have seen God in his glory passing by"; "I think Thy thoughts after Thee, O God." Such are the exclamations of those scientists who have recognized, when finding truth at the heights and depths, that they have also found God:

> "O Thou invisible, we view Thee,
> O Thou intangible, we touch Thee,
> O Thou unknowable, we know Thee,
> Inapprehensible, we clutch Thee!"

At such moments it is recognized that the light of the universe is the mind of God, and the music of the universe is the voice of God.

Whatever may be the chemical formula expressing the constituent elements in man's framework, the deeper formula for man is "The Impossible." He has eyes to see the visible but lives and advances only

through seeing the Invisible. He has hands for touching the tangible, but his contact with Reality comes only through learning to touch the Intangible. He has ears for hearing the audible, but learns profoundly only through skill in hearing the Inaudible.

Other animals may have better eyes for seeing the visible; better ears for hearing the audible; or equal means for touching the tangible: but man alone sees the invisible, touches the intangible, and hears the inaudible. Man is man because of his awareness of a "deeper element" in the environment, which can neither be seen, felt, nor heard by the natural organs of sense perception.

I have a brain but I did not build it. And the most solemn fact about my brain is that I have more of it than I have ever used. Evolution tells us something of how this brain came into being. Religion goes on with the interpretation of this process by adding its deeper meaning, "Thou hast made us for thyself, O God, and we shall not rest until we find our rest in Thee."

A study of the building of the human brain in the light of science and religion will lead one to the conclusion that the brain is a product of faith, just as the backbone is a precipitate of will-power actively responding to environment. As the backbone was built up by forceful oppositions to environment, so the arch of the brain rose higher and higher with each outstretching of the hand into the Unseen. Layer was superimposed upon layer, as man, through countless centuries, "went out" by faith, "not knowing whither he went," * * * looking for "a city which hath foundations, whose builder and maker is God."

Man's brain is an argosy which he has brought back, freighted with precious cargo, from voyages into the Unseen. Man is the one creature who lives by doing the impossible and believing the incredible. This is

true, both for science and religion. Thus man's constitution is a contradiction in terms. For if, at any crucial point in his prehistoric career, man's ancestors had elected to balk when the demand came for doing the thing for which they were not yet organically equipped, there would be no such thing as a human brain to-day.

As we trace ever backward the steps in our development, in the light of evolution, we come at length to that first well-recognized mile-stone in our journey upward when Nature demanded of us the putting forth of some opposition, as a counter-play to the initiative of environment. Those prehistoric ancestors who then obeyed Nature, started our backbone growing. For, in order to carry on the great and fascinating game of consciously opposing environment, some rigidity of structure is necessary.

Through many adventures, the growing of man's backbone continued until it was perfected as a transmitter of forceful opposition to outer environment. In short, man could not be man, a moral vertebrate, unless he were capable of maximum rigidity in opposition. But, coming now to the contradiction in our constitution, neither could that organism become man unless it were also capable of maximum plasticity, in adaptation to the unseen environment. Thus, man's vital formula is, Maximum Rigidity plus Maximum Plasticity.

Faith mingled with some physical discipline is the source of this plasticity in man's frame. The trail of these constructive factors stretches far back into prehistoric times. The rock fossils show the negative side of the picture, or the fate of those creatures which had no eleventh chapter of Hebrews, whose extinction attests the fact that lime without faith is vain.

Accounting for one step in our development as man, the story has been told of the way the aboriginal pri-

mate was driven, by fierce enemies, into the tree-tops, and compelled by the dangers of springing from limb to limb to develop skill of hand and co-ordination of eye-sight. But something more than the mere compulsion of outer environment, driving an animal into a tree, is needed to develop that animal into a man. From age to age, squirrels have been chased by cats into trees, and cats have in turn been chased by dogs into trees; yet neither has become one whit nearer human by the continuing adventure. The same reasoning applies to all the purely physical factors attending every step of the long journey by which the aboriginal primate came to be man. The chasing of squirrel, cat, or primate into trees or down from trees advances them not an inch toward growth into the human quality of our brain, nor would our progenitors have fared better than squirrel and cat, unless, in the adventure, they had become aware of some more ultimate factor in the situation than the presence of pursuing beast and sheltering tree.

The deciding difference between the squirrel in the tree and the primate in the tree who became man's ancestor, was that the primate held fast the possibility of re-making himself, while the squirrel concentrated completely upon the immediate factors in his environment, namely, barking dog and sheltering tree, and lost all awareness of the chance for escaping from the corner by improving upon himself. The squirrel, having made a complete adaptation to the immediate, temporary, and physical factors in his environment, became, therefore, locked in that form of life which best expressed such adaptation. While, on the other hand, some vague uneasiness stirred within the bosom of the primate, reminding him that he was destined to greater things.

This uneasiness found its outlet in an affection, strong beyond anything before known among animals

—an affection lavished upon the primate's offspring. This made possible a lengthened period of infancy, which increased mental plasticity, and mental plasticity means added scope for the storing of knowledge and the passing of knowledge from parent to child.

So it came to pass that while the squirrel, driven into the tree-tops by its fierce enemies, may be said to have concentrated upon storing nuts, the primate which was man's ancestor came to concentrate supremely upon storing and transmitting ideas. While the squirrel was busied in finding larger and more convenient hollows for storing acorns, the primate through the growing pressure of thought upon its cranium, was beginning to grow an arching forehead to make room for gray matter where ideas could register and associate.

The possession of a human brain is, essentially, the endowment of a creature which cherishes the possibility of re-making itself. Once man's prehistoric ancestor had perfected a backbone, the "natural" fate looming before him was ossification. For when a creature gets well started in the art of bone-building, it is hard to stop the process. Lime, even in the form of ivory, is cheaper than brains.

Once a creature has completed the growing of enough back-bone to provide him the maximum rigidity compatible with plasticity, his tendency has ever been to fortify himself with bone, thus securing himself against surprise attack and relieving himself from the necessity of alertness. Man might have saved himself from some exertion, and protected himself from some enemies, by encasing his body in bone. Nature, however, can do little for any creature which has substituted bone for nerves. Some premonition warned man from this paralyzing course, reminding him of a necessity more urgent even than that of cheap protection—the necessity of continually being "born again."

Hence, to a greater degree than in the case of other forms of life, man left his body exposed to attack and unprotected from heat and cold, in order that he might retain the highest sensitiveness to the voices of his environment, and keep himself free to advance in form as an instrument of expression and communication for an Environment both seen and unseen.[5]

It is said that educated people sometimes forget that to have had a religious experience is itself an education. And at this point we cannot be too often reminded of the danger to our minds inseparable from any education which is untouched by religious experience. In this connection religious experience may be defined as our awareness of that "deeper element" in the environment which is, in the last analysis, God. For by this awareness we are continually lured onward; in our nature it is the calling of "deep unto deep."

It is through response to this call of "deep unto deep" that man's forehead has been built; and where this call dies out, mind-capacity remains as little more than a dried shell. Considerable intellectual acuteness may persist, a sublimated animal cunning; but creative mental power departs. The law of advancing life demands the continual superseding of these skeleton minds, filled with the dust of static knowledge and gilded over with the conceit of attainment, by new minds which have not lost their awareness of the "deeper element" in the environment. Minds that have adapted themselves completely to trivialities and temporalities must continually give place to minds that reach out toward deep and enduring things—toward things not immediately seen or which even "are not."

The first characteristic of a serviceable mind, from an evolutionary point of view, is an unspoiled capacity for seeing the invisible, touching the intangible,

[5] Simpson, id., p. 74.

and hearing the inaudible. If this capacity is lost through concentration upon the trivial and temporary, education bestowed upon such a brain is worse than waste. For "nothing works such havoc as much learning in a shallow mind."

Man built his brain, or rather received it as a premium upon the effort to respond not only to an immediate, visible environment, but also to an element in the environment which he sensed through that mysterious capacity for seeing the invisible, which, in one branch of expression is our religious consciousness, and in another, our scientific aptitude. A continuing awareness of this deeper element keeps man in close touch with the genetic source of his mind and is the first step toward mental freshness and power. Lacking this, learning grows stale and delusive, for accumulation without creation is vain.

As a complete adaptation to outward environment has, throughout the course of evolution, proved the bane of physical organisms, so, a complete adaptation to existing mental accumulations is fatal to the mind. The power of fresh perception in many successful people tends to become dimmed by their very success. Striking out in one direction and succeeding in that direction, they manoeuvre themselves into elegant blind alleys, without knowing it. The line of advancing life cannot, thenceforth, proceed through their minds.

At the opening of the Christian era the line of advancing life, and the flood-tide of empowered personality, poured through the Christian revelation. But, as St. Paul said, "not many wise after the flesh, not many mighty, not many noble, are called." The "wise" and "mighty" had become sealed up in the blind alleys of their own prepossessions. "But," continued the great apostle, "God chose the foolish things of the world, that he might put to shame them that are wise;

and the base things of the world, and the things that are despised, did God choose, yea, and the things that are not, that he might bring to nought the things that are: that no flesh should glory before God."[6]

As the procession of life passes on, pride of learning is superseded by humble receptivity of mind; pride of power, by him who lacks name or place, but who is attentive to the depths. The dynosaur, with its tremendous bulk, goes to the museum, while the defenceless primate ascends to dominion. The material is vanquished by the immaterial; the visible, by the invisible; the tangible, by the intangible; the "things that are not" "bring to nought the things that are."

Superficially, the brain of an animal may be very much like the human brain. It, also, receives reports from senses of sight, hearing, touch, etc. But there is this difference: the animal sees with its eyes only the visible; hears with its ears only the audible; and touches only the tangible. Hence it has become locked in adaptation to a material world upon which it has no leverage, for it has no "other world" to use as a fulcrum. The animal mind is a one-world mind; while the human mind is a two-word mind. The material world, therefore, dominates the animal; while man has the power of dominion over it, unless he loses his invisible fulcrum. Complete preoccupation with material things imperils the human mind (which lives by that which made it) through reducing the level of its action to that plane where the animal mind purposes. It is swiftly followed by the decay of creative power on the higher levels.

At this point, evolution and Scripture unite in reminding us that it becomes necessary to focus upon this *differentiating quality* in man, if the human mind is to be clearly understood or fruitfully employed. Here is

[6] I Cor. i, 26–29.

a pinnacle rising above the mists and shadow which dim the animal consciousness. And, upon this pinnacle of vision, we can discern that as the eye is a response to the light of the sun, born of desire to see that splendor clearly, so the mind of man is a response to the mind of God (the "deeper element" in the environment), born of a desire to commune with the Father of Lights.

Science shows us the steps we have taken, upward from the rudest and simplest forms of being, toward this supreme goal. Science, however, so far as the ultimate is concerned, has no answer to the questions "whence" and "whither." Religious perception fills this void by naming the deeper, unknown element of the environment, "God in whom we live and move and have our being." Science and religion alike find the universe more and more intelligible as we reach out to it, meeting marvellous responses everywhere, even in places supposed to be cold dead regions of eternal silence.

We are, therefore, more and more confirmed in the one explanatory thought which is both reasonable and adequate, and which fits all these phenomena, namely, that God himself (the invisible intelligence, or the loving intelligent will which is the background of the universe) brought us into being, and encouraged us forward up the long spiral of ascending forms of life, in order that the loneliness of an infinite universe might give place to a communion of minds. Thus, once man's forehead is completely built, he discovers himself to be the citizen, not of a world but of a universe, in which limited intelligences respond to infinite intelligence, and limited wills reach out toward the infinite will and affection. The invisible reality of the universe then becomes, not a solitary mind, but a society of minds.

In short, God helped us to make our brain what it now is, a human brain and not an animal brain, because

he wanted to talk with us and work with us. The final and highest purpose of the human brain is, then, to serve as an instrument lent to man for use in communicating with God. No other interpretation of the human mind can be given which does not leave it, like the animal mind, in a blind alley.

. . . . . .

In studying the outlook for society, now that the development of man's physical organism is complete, our chief concern must focus upon the pivotal factors, backbone and forehead, or, as the scientist says, "intelligence and control."[7] With physical organisms, equipment is an asset only when it is used to capacity. Otherwise it becomes a liability of a highly dangerous kind.

Expression photography, carried out over the span of a lifetime, shows, in the case of the creature which has a forehead but will not use it, the starting-point and steady march of mental decay on the higher levels. And such decay on the higher levels, polluting or sickening the entire mind, becomes a prolific source of nervous or volitional derangement in the individual. This, at the same time, brings on profound disorder in the commonwealth.

[7] J. A. Thomson, "Outline of Science," vol. i, p. 186.

Chapter III

BONELESS RELIGION

The word "evolution" was put into the vocabulary of the people by the science and poetry of the Nineteenth Century. In popular recitation, Carruth displaced Casabianca; before the glorious story of fire-mist unfolding into planet, the little human crisis on the burning deck paled.[1] Word-knowledge, however, is often dangerous, because most of us, content with possessing a new word, quit our search for the reality behind the word. Evolution is familiar to us as the name of a process. A process, however, is meaningless until it is linked to a purpose; and a purpose falters unless it is connected with some driving or drawing power. At these two points, the Twentieth Century takes up, anew, the study of evolution where the Nineteenth Century left off.

In the earlier and ruder stages of the life-process, Nature's maxim is at one with Old Testament wisdom: "Spare the rod and spoil the child."[2] In that phase, evolution shows us, throughout, the Roman soldier with his lash, treading hard upon the steps of the Saviour on his way to Calvary, where the next higher level is gained through crucifixion of the existing animal form,

[1] W. H. Carruth's "A fire-mist and a planet"; Felicia Hemans' now almost forgotten "The Boy Stood on the Burning Deck."

[2] Proverbs xiii, 24.

giving rise, through resurrection, to the more psychic form which is to take its place.[3]

But the creature who was loved so cruelly out of tender regard for what it should yet become, was not altogether without liberty of choice. The evolutionary record of the growing of man's backbone and the building of his brain indicates that desire preceded structure. It was a reaching out toward the "deeper element" in the environment that brought the new brain-cells. Through effort and aspiration,[4] pushed beyond the first margins of comfort and satisfaction, the invertebrate strove on toward the vertebrate, and the brain of *homosimius* became the brain of man.

It was only through a temporary dimming of insight that the popular mind seized upon evolution as an automatic, mechanical process, guaranteeing easy progress. Leaning upon this lever reverses the direction of the machine. Evolution itself is not fool-proof. The Twentieth Century is beginning to discover that evolution is a reversible process, and that if man is to survive he must deserve to survive.

The crown of the evolutionary development is man's God-consciousness, which was definitely gained by his many acceptances of crucifixion through faith in the promise of resurrections upon higher planes. This is a heroic interpretation of the life-process, and begets children after its own kind. It is a vertebrate conception.

When the evolutionary process begins to reverse

[3] *i.e.*, The individual who pioneers the way from a present and passing order to the coming new order, through rising to a higher standard of action than that already operating, must often lose his life as a pathbreaker, that the mass may later find life on the next higher level. Thus Jesus' saying, "He that loseth his life for my sake . . . shall find it" is true to the evolutionary process. See also Simpson, *id.*

[4] According to the Neo-Lamarckian conception, which emphasizes self-committal and a sense of need as the "main-spring of all organic progress." J. Y. Simpson, D. Sc., F. R. S. E., "Man and the Attainment of Immortality," 1923, p. 4.

itself, failing desire and slackening effort first appear in the last-acquired and highest powers. The diminishing of resistance to outer environment first shows itself in a surrender to the temporary, trivial, and material aspects of man-made environment. His endowment of backbone, however, hinders him from making it a 100 percent adaptation. The first demand, consequently, which man makes upon his organism, as the reverse operation of evolution begins, is for the elimination of backbone. Man does not, at this point, let his forehead trouble him; for the forehead readily becomes the backbone's slave. It rests upon the backbone, and automatically disappears with the removal of that member.

The first symptom which shows the starting of the reverse process of evolution is an appetite for soft theories of life and destiny. This craving is an infallible index of mental and moral decay. The depravity of this desire is marked by the sublimated animal cunning with which the appetite is disguised. Incipient degeneration wraps itself in the cloak of "progress," and wears the painted mask of philanthropy, humanitarianism, internationalism. Its genius for euphemism is uncanny.

In the name of "morality," the backward-moving creature dispenses, first, with vertebrate religious systems. But, so soon as vertebrate theology disappears behind the scenes, morality becomes elective instead of compulsory. Thus, to the "emancipated" person, the ethical society itself becomes, in time, a stale joke, and deserted forums follow after the deserted sanctuaries, while the premises are taken over by the lessees of picture-shows or dance-halls. In turn, the disappearance of vertebrate theology and morality is followed by the exit of vertebrate education, literature, art, and recreation. The trend from form to formlessness engulfs all; and, last if not least, law and order

stagger under the pressure of indiscipline and lawlessness.[5] Behind the rich and gaudy trappings of such civilization, barbarism ever awaits, bearing in hand the well-worn placard, "Next."

The theory of automatic degeneration was popularly held in the ancient world. Nineteenth Century enthusiasm for partly understood evolution swung the pendulum toward a popular belief in automatic progress produced by the mere passage of time. The third decade of the Twentieth Century opens with uneasiness and confusion of thought. Faith in automatic progress is breaking down under the weight of events, and old systems of belief have been discarded as obsolete, while no empowered makers of new systems have appeared. Our educators are skilful in showing the flaws of former thought-systems; but strength of thought for new creation fails.[6]

We now have no thought-system. Theology[7] began to disappear from the church, in the more enlightened regions of America, several decades ago. The boneless religion which appeared, to take its place, was a hybrid produced by crossing the Nineteenth Century theory of evolution upon the Christian gospel. In this crossing, evolution became the "dominant" factor and Christianity the "recessive" factor.[8] Religion became more and more evolutionary, and less and less evangelical. Its driving power was removed and its drawing power failed. Its progeny, born of this crossing, be-

[5] "Crime is growing faster than population." N. Y. Times, p. 12, Aug. 30, 1923. See also report of Law Enforcement Committee of the American Bar Association, N. Y. Times, p. 10, Aug. 26, 1923.

[6] Our college and university presidents announce, not only that student minds, to-day, are not "active," but that our higher education has not produced thinkers who are making contributions to thought. See Meikeljohn, "Columbia," May, 1923; also Lowell, N. Y. Times, May 27, 1923, report of address at annual convention of Harvard Clubs.

[7] *i.e.*, An articulated system of thought upon man's origin, life, and destiny.

[8] See Mendel's law or statement of breeding factors and results.

comes more and more sterile with each remove from the prepotent Christian stock. For one thing, the theory of evolution upon which Christianity was crossed was immature. Moreover, the crossing was made entirely at the expense of St. Paul, the one supreme systematic thinker of primitive Christendom. Indeed, about all it left of St. Paul's theological framework was the incomparable lyric on love, first Corinthians thirteen. This passage survived the tinkers because there was no theology in it, and a regard for classical literature would not permit its re-vamping.

Readers may remember the slogan with which the advocates of boneless religion marched to temporary victory: "Back to Jesus; away from Paul!" Mendel's law,[9] however, was not known to those who launched this reform. With new knowledge, it is now being more accurately said that the more the present generation does go back to Jesus, the closer it will get to St. Paul. The advocates of this improved religion were also more anxious to praise the teachings of Jesus than to approach His cross. Upon a searching diagnosis of our minds, it will become plain that our desire to back away from St. Paul was in part due to his insistence upon our ascending the cross with Christ.

This new and improved hybrid religion dropped "sin" from its vocabulary. It has "little or nothing to say about suffering, pain or sorrow; little about sacrifice, the atonement or salvation through the acceptance of the cross; and little about heredity, environment or other supposed limitations."

So long as it is felt that society is in no danger, those whose chief interest in religion shows itself in removing bones from theology, whether in college chair or pulpit, enjoy toleration and gain some credit for mental acumen. But when signs of social disintegration

[9] Rediscovered in 1900 and profoundly reshaping biological thought.

appear on the horizon, earnest-minded people, and especially those not sophisticated by education, become alarmed and feel that toleration has ceased to be a virtue. Whether they are right or wrong in feeling so, their state of mind can no longer be accounted for or dismissed on the easy hypothesis of "ignorance in eruption." The instinctive resentment of the "ignorant" is sometimes as close to the truth as is the "learning" of their superiors. In their insistence upon a return to St. Paul's vertebrate religion, conservatives are biologically correct, even though their interpretation of St. Paul's system sometimes "out-Herods Herod" in rabbinical jargon.

St. Paul compacted his systematic thinking upon human life and destiny into one short sentence. While this sentence was contrary to the popular Ninteenth Century understanding of evolution, it nicks exactly with the Twentieth Century theory of evolution. It is made up of two balanced clauses. The first brings forcefully to our attention the retrogressive tendency in human life; the second brings out, with equal or even greater force, the progressive possibility. The retrogressive tendency is recognized as inherent in our animal or natural heredity, while the progressive possibility is found in our relation to a new human type, or standard of perfection, which draws us from above. "For as in Adam" (*i. e.*, "man"—the natural man) "all die, so also in Christ shall all be made alive."[10] As Twentieth Century biology and evolution would explain it, the reason this retrogressive tendency is inherent in our natural heredity is that civilized man has evolved one step beyond the animal plane. Yet the lower plane grudges man his newly-gained emancipation. As in the story of Eurydice, the passage upward from this underworld is irrevocably sure only where neither the rescuer nor the rescued turns to look wist-

[10] I Corinthians, xv, 22.

fully back. Orpheus, girded only by human love, failed and lost all, in this test.[11] St. Paul, Greek legend, and modern evolution accord here.

But St. Paul refers rather to processes operative during the lifetime of the individual who is subject to the contrasted forces of progression and retrogression, than to a graveyard transaction. The life-cycle he interprets is that of crucifixion bringing its resurrection in time and space as well as eternity. He has perceived the chance and the means of gaining a new life, and that new life is first achieved this side of the stone-cutter's monument. The gaining of such new life is the prize held out to individual and society by vertebrate religion. But the process is no less heroic than that which marked each upward step during the unconscious or half-conscious stages of animal evolution. Those who enlist in it strive on with "fear and trembling," mingled with great joy. The risk is equal to the prize. Vertebrate religion does not underwrite the assurance held out to man by the arm-chair philosopher who wrote, so recently as 1912: "To-day we have no fear of war, famine, disease, or failing resources. The advance of knowledge has guarded men against these evils."[12]

The first clause of the sentence, "In Adam all die," became highly repugnant to refined and delicate thinkers during the decades immediately preceding the current one. Eulogies upon Adam replaced the one-time sermons upon damnation; and the more perfectly the eulogies were phrased, the emptier the churches echoing them became. A new revolt against the church began: no longer a revolt against drastic doctrine, but a revolt of apathy. Once it was made perfectly plain to the educated Christian that omnipo-

[11] Virgil, "Georgics," IV.

[12] Typical utterance showing the ungirding fallacy of "boneless religion," taken from the published works of an eminent political economist and university teacher.

tent powers were not indeed contending over the fate of the soul, he vacated his church pew and changed the word "Sunday" to "week end." Recreation thus took precedence of religion. A subsidence in the level of man's energizing took place, here, which was marked and at the same time disguised by the theft of one of religion's strongest and freshest terms. The understanding of re-creation, as gained through crucifixion of man the animal, was blurred by the word-theft which made recreation a promiscuous synonym for self-indulgence.

The Nineteenth Century theory of evolution, by guaranteeing automatic progress, disarmed Christianity at the very time when nationalities were increasing their armaments by leaps and bounds. "And for this cause God" (sent) "them strong delusion, that they should believe a lie."[13] Knowledge increased but intuition waned. A catastrophe was inevitable. It came in the form of war.

The World War and its aftermath left two parties disillusioned. It convinced the scientists that science alone could not save mankind. Likewise, many religious leaders saw, more clearly than before, that Christianity had need of science. There arose a demand for better team-play between religion and science. However, two things stood in the way: (1) The pre-war fusion of religion and science, in liberalism, had proved a sterile and misleading hybrid. (2) Very few people understood, or yet knew, the corrected definition of evolution made possible by Twentieth Century research and reflection. Hence, the very effort of science and religion to get together led to renewed fighting. Old sores were reopened. Before religion and evolution could work harmoniously, they must first understand clearly their own respective natures and also each other's rights.

[13] II Thessalonians, ii, 11.

Religion and science must get together, first, upon a sound theory of human nature. "Adam" must be re-studied. If science and religion can come to an agreement upon the nature of man and the motive-springs of his development, all other disagreements between them will receive mutual indulgence as private idiosyncrasy. But if science or academic scholarship expounds a theory of human nature which acts as an insulation against the motiving which religion must necessarily bring to bear upon the individual character for re-enforcing the individual himself and safeguarding the "controls" of society, then the battle between religion and science will rage so long as there are earnest-minded folk left who can tell a "hawk from a hand-saw." The fight against the teaching of evolution is not prompted by a preference of darkness to light, but by a perception of the danger inherent in a theory which has familiarly described the process of man's development as "automatic" and "mechanical" and which has often ignored or denied the rôle of will-power in man, treating him entirely as the "subject" of evolution, instead of recognizing him as in part the "agent" or motiving-factor in evolution.

The Scriptures present a theory of human nature, in regard to motive-springs, which is more penetrating than that offered by Nineteenth Century evolution as popularly understood. Moreover, this theory has weathered the test of centuries. It does actually work and produce character above the average in both "intelligence and control." "By their fruits ye shall know them" is a principle of judgment which anticipated the "scientific method" and is re-enforced by it. By laboratory-test, the Scriptural theory of the motive-springs of human nature is as well established, if not better established, than much of the evolutionary theory of the processes by which man's upward journey has been marked. The scientist's test of truth is the

same as that of religion, the test proposed by Jesus: "does it work?" The scientist who takes the trouble to inform himself, through personal experience, of the actual working of the Scriptural theory of man's motive-springs, will not hasten unduly to improve upon Scripture by announcing with authority his own recently-contrived theory of "automatic" and "mechanical" action as applicable to man's moral life. Neither will he prophesy, overmuch, with regard to the free goods which "natural selection," automatic and mechanical, will bring to man to-morrow or one thousand years hence. Nor will he substitute intellectual perception for moral earnestness, as the mark of survival-value.[14]

The Bible shows backbone, forehead, and heart in right relation to each other, and also in right relation to both the temporary, visible, material outer environment and the invisible, "deeper element" of the environment. On the other hand, the popularly-understood evolutionary theory of the Nineteenth Century produced codes of conduct based either upon the idea that man's forehead was independent of his backbone and ruled the house, or else that man was essentially an animal built for pleasurable or profitable adaptations to the momentary, material, and trivial aspects of his environment. The two-world aspect of man's constitution was ridiculed. In some instances, his forehead was mistaken for God.

The findings of science change too rapidly for busy folk to follow. The approved science of the eleventh edition of the Encyclopedia Britannica becomes the obsolete science of the twelfth edition. The eleventh edition of the Britannica made a serious mistake in carrying over, in its space devoted to evolution, an

[14] H. Olsen, Chief Justice, Chicago Municipal Court, N. Y. Times, Sept. 2, 1923: Defective emotions are more conspicuous among lawbreakers than is low intelligence.

article written upon the same subject for the ninth edition, which opens with a definition of evolution as little connected with the existing process in society as was Rip Van Winkle's loyalty to King George after he awoke from his twenty years' slumber. For a sketch attempting to show the process of man's development before he got a mind of his own leaves out the "declaration of independence" and the constitution of the new government which operates after man's mind has emerged and begun to assert itself.

The platform upon which science and religion can meet must be one broad enough to hold the scientist's admission that the Bible's pronouncement upon the motive-springs of human nature has been established beyond question by laboratory-tests equal to his own. Moreover, it must have room for the church's approval of the "method" of science. The scientist's method of observation, comparison, and verification by experiment accords with the genius of experiential religion. This method is itself the greatest treasure which science holds, for it is the key to the store-chambers of the universe. Upon such a platform of mutual concession, churchmen and scientists will find, together, "Unity in essentials; in unessentials liberty; charity in all things."

The mutual relation of evolution and religion, with this caution in mind, becomes plain. Religion is dynamic; evolution is descriptive. If the description evolution gives is correct, the theory is helpful to religion; if faulty, it works harm by ungirding the "controls."

When it is seen that evolution is a reversible process, and that so far as "natural" tendency is concerned retrogression starts as readily down-hill as does a railroad car without brakes or engine on a mountain-grade, the field is clear for the reception of an energizing gospel.

Human progress ceased long since as an automatic mechanical process, if it ever was that. It is now linked to man's quest for God. As soon, therefore, as the quest for God ceases, man's progress becomes chiefly a slide backward. This natural tendency toward older or lower levels of development is called by theologians the "fall of man," and by scientists "degeneration," "retrogression," or "reversion." Whatever it is called, the fact is the plainest thing in the history of the human race.[15]

Man belongs more to the universe than to the earth. While his body (which is the smallest part of him) inhabits and is confined to the earth, his mind (which is the greater part of him) traces the orbits of stars, weighs and analyzes the sun, and holds communion with the Infinite and the Eternal. Likewise, he belongs more to the human race than to himself. As yet, however, he holds this larger citizenship precariously, as an achievement lately won. Because he has become a "star treader," he must feel the steadying hand of God. When man breaks his conscious relationship to God, so that his only relationship, felt and acknowledged, is the earth-relationship and the heritage of flesh, he starts spinning down the long spiral of evolution up which mankind has so painfully struggled toward conscious sonship with God. Even in the midst of apparent prosperity, disintegration overtakes his social institutions, while the individual passes from the order of moral vertebrates downward toward the moral invertebrate. Then, unless brought back to self-consciousness by the chastisements of God or the invincible attraction of the Christ-man, he passes into the valley of the shadow of death, until that time when, purified as by fire, the soul is nerved once more for the upward journey toward the Father of Lights.

[15] See also Simpson, "Man and the Attainment of Immortality," pp. 253-254.

Such alternate submergings and emergings are as plainly marked upon human history as are those geological upheavals and sinkings of the earth's crust, the records of which have been preserved for us[16] in the strata of the rocks.

With these facts before us, the destruction of that false confidence which leans upon a belief in the automatic goodness, safety, or progress, either of one's own nature, of human nature in general, or of social institutions, is the first step toward a progress which goes actually forward instead of back.

"So long as men hope to be better, and fear to become worse, religion cannot die out."[17] But there is little hope for religion to do its saving work where men believe that if something worse is coming, the scourge will not arrive until, happily, after they are gone, and will not disquiet the sleep of their own dust. Without some world-upheaval it is seldom possible to break the crust of complacency of a generation which is living upon religious capital borrowed from the faith of preceding generations.

Prosperity is itself a hot-house for the development of parasites which exhaust the moral vitality of the social organism. A building, in some tropical country, framed with good hardwood timbers and apparently destined to last for many generations, will suddenly collapse. The occupant, not gifted with a discerning eye, had not noticed that although the timbers appeared, on the outside, to be as sound as ever, yet they had been eaten out, within, by boring and tunneling insects, until their fiber was completely destroyed. So the house fell.

In spite of the World-War cataclysm, multitudes still hold to their pre-war "soft" theory of human

[16] I Corinthians x, 11-12. Authorized version: "Now all these things . . . are written for our admonition." Continuing, Moffatt's version: "So let any one who thinks he stands secure take heed. . . ."

[17] Patten, "Social Basis of Religion," p. 13.

nature, partly from force of habit and partly because there is ostrich blood[18] in the American temperament. Thinkers, however, are becoming alarmed at the inconsistency of a national mind which will cheerfully and conscientiously dig fifty feet, through sand and surface stone, to get at bed-rock upon which to found a sky-scraper; but which becomes restless and distracted so soon as it has merely scraped the surface of knowledge regarding human nature, and, giving over the labor of penetrating to bed-rock, builds vast superstructures upon untested assumptions.

The American people have not stopped to reflect that social sky-scrapers, so built, may become death-traps. It is not kept in mind that New York City and these United States are founded upon a theory of human nature. New York City, as it now stands, is built upon the faith that ninety-nine per cent of all the people there will obey the traffic laws; and also upon the assumption that there will be no "general strike" in coal, oil, milk, and transportation to turn the city into a death-trap.

It is not inconceivable that such a change may come to pass. History is strewn with the litter of exploded "impregnability" and "inviolability" optimisms. The law of moral gravitation will be suspended only when physical gravitation ceases to operate. If it is left to inertia and the natural ripening of tendencies already in full blast, another metropolitan name will yet be added to the list which now reads Cnossos, Nineveh, Babylon. . . .

Man's moral nature is not put up in water-tight compartments. A people will not continue to show essential respect for Law, when it shows constant disrespect for laws. A people cannot play fast and loose

[18] Out of justice to the ostrich, it should be said that some explorers now claim that this bird does not, as heretofore claimed, bury its head in the sand at the approach of danger.

with its "categorical imperative"[19] and at the same time hold fast its civilization.

It is not a lesson for the kindergarten, but somewhere between childhood and maturity the growing person must have his eyes opened to the possibility and actual presence of degeneration in human nature and society. For, where there is no plain perception of degeneration, there is no diligent grasping of the means of regeneration. Those who do not know that the hand of decay and death is upon the natural order make no earnest approach toward the renewal of life through the spiritual order.

The rising generation is fed upon the oft-repeated statement that "there is plenty of room at the top." Yet we encounter little striving for pre-eminence in workmanship, scholarship, or character. It is useless to repeat the maxim, "Plenty of room at the top," as a spur to ambition, so long as youth finds it quite comfortable lower down. When the lower levels are enjoyable, the goal of endeavor is to "get by." The slogan, "Room at the top," falls flat unless it is reenforced by the suspicion that it is exceedingly hot at the bottom. Civilization is now exhausting itself upon the effort to make the bottom comfortable.

A curious paradox emerges. As the walks of the great universities become more and more resplendent with architectural jewelry and their endowments assume colossal proportions, the report comes out from university halls that the intelligence of the human race is declining. This report is strengthened by the statement, from England, that during the first half of the Nineteenth Century, when no free education was provided, there were far more emergences of men of talent and ability from the masses than during the second

[19] Emmanuel Kant. The sense of obligation set beyond quibble or evasion.

half when every effort had been made to 'raise the poor' by education, sanitation, and doles."[20]

Under cover of false optimisms, we have entered upon a pleasure-economy. However,

> "The pursuit of pleasure does not arouse the energies nor concentrate them enough to keep men normal nor to make them progressive.
>
> Our economic wants do not awake men's activities in the forceful, direct way that the fear of enemies, of nature or of disease did in earlier times. A pleasure economy fails at the point where the older pain economy was most successful.
>
> Concentrated attention, quick and forceful action, a willingness to submit to discipline, a love of local usages and an enthusiasm for national ends came as a part of the regular reactions of a life controlled by danger and pain.
>
> The seeker for economic goods, freed from these long-standing evils, shows no such qualities.
>
> He is not as eager to work as he was to fight, nor will he submit to the industrial discipline he would accept without question if he were a soldier.
>
> He works carelessly, shows little desire for efficiency and will not limit his use of goods so as to preserve his health. . . .
>
> We need strong, vivid ends for our activity as much as ever, and there is nothing in material wants that arouses them. . . .
>
> If they come in our new civilization, they will appear in motives a pleasure economy has no tendency to promote."[21]

The chief reason for quoting the foregoing confession is the fact that it comes from one whose department is "political economy."

"Strong, vivid ends for our activity," urgently needed now, but not aroused by "material wants,"

[20] 1. Professor Terman, Stanford University. 2. Ency. Brit., vol. 31, p. 17-a, Handy Volume Series.

[21] Patten, "Social Basis of Religion," p. 213.

were furnished by St. Paul. They dropped out of liberal theology after its fusion with Nineteenth Century science. Yet it has been said, recently, that Twentieth Century biology has a morality which puts Calvinism in the shade.[22] Jonathan Edwards, in his famous sermon, "Sinners in the Hands of an Angry God," pictured unrepentant people as held in the air by a thread over a flaming pit. When retouched by Twentieth Century science, what this picture loses in horror is counter-balanced by what is added in dynamics. In place of the burning lake, science points to the animal depths from which we have climbed, and into which reversion is easy. And instead of the slender thread, to which man clings without climbing, science shows a strong elastic band by which man is linked to the animal pit from which he has struggled upward. So that, ceasing to put forth effort to gain the heights where full freedom awaits man with his perfected personality, he is snapped back toward the abyss, loses his footing, and ends lower than he began. As now perceived by science and religion alike, security is for him only who seeks "the things that are above."

[22] Remark of Samuel McChord Crothers, Unitarian leader and author.

Chapter IV

SEPARATING FOREHEAD FROM BACKBONE

The Bible teaches the truth about human nature both by precept and portrait. In its Tribune-room[1] we face the portraits of three death-bringers, Pilate, Judas, and the mob. Over against these is the portrait of a Life-Bringer.

When Pilate asked, What is truth?[2] Jesus did not answer him. He was thinking of a previous question, Duty, which he had settled in Gethsemane through linking his life-decision to Will, personal and Cosmic.

The mind of Jesus was vertebrate; Pilate's mind was invertebrate. Pilate considered himself highly intelligent. Yet the findings of his mind were disconnected from his backbone. Pagan legend tells of Orpheus' lips, true to his love even after the head had been torn from the body.[3] Pilate appears before us, in Scripture, as one whose forehead spoke, after it had been severed from his spine and the heart of him was "death-cold."

Pilate announced his verdict, after intelligent thought: "I find no crime in him"; "Jesus should be acquitted." His action, however, did not move on the same level with his intelligence. He proposed, rather, to adapt himself to popular custom. "But ye have a custom," he proceeds. The intelligence of Pilate, therefore, disconnected from his backbone, linked itself to the will of a mob.

[1] The name of that central room in a great art gallery which contains its most significant exhibit.
[2] John xviii, 38.
[3] Virgil, "Georgics," IV.

Intelligence which lacks will-power gives over, invariably, the reins of control to inferior minds prompted by appetite, greed, or passion. This type of character, in its effect upon the commonwealth and the Life-Process, is a death-bringer, though invariably successful in pointing to some other person or agency as the responsible cause for any disaster that comes.

Pilate was a member of the rationalist cult. He was interested in "truth." His religion was "reasonable," but not compelling. Jesus' crisis before Pilate, is identical with that of the life-process itself. So much is said that no one of the three factors entering into the crucifixion may slight its responsibility: these three factors being spineless intelligence, aggressive bigotry, and mob passion.

In a study of the present outlook, cause for concern appears in the growing divorce between intelligence and control. Further progress of the human race is dependent upon intelligence *and* control. Where the situation shows concentration upon either intelligence *or* control, retrogression begins. Intelligence without control leads to control without intelligence, lacking which, barbarism intervenes. Liberty, despotism, anarchy, is the completed cycle which precedes the plunge into savagery.

The returns upon the army intelligence-tests have brought uneasiness to thinkers whose outlook extends any distance into the future. Upon the basis of these intelligence tests, certain statisticians have estimated that the mind of the nation is in the main that of a fourteen-year-old child. The point of present interest is not the correctness or incorrectness of this statistical guess, but the fact that it has been made and published. Moreover, many morons have been found. The newness of this awakening may be tested by looking through any but the newest dictionaries for the definition of "moron." Only the recent editions contain this word: "Moron—a person whose mental de-

velopment has been arrested at the point reached by the normal child of about twelve years." The moron is considered peculiarly dangerous because he has just enough sense partially to disguise his incompetence. Under our careless civilization, the less intelligence people have the faster they multiply. Hence there is sound reason for alarm over the possibility of the overrunning of America, some generations hence, with a population of only fifth-rate intelligence.

There is, however, as in the trial-scene before Pilate, another test, the control-test, which takes precedence of the intelligence-test. Whatever may be the case with regard to the existing state of our intelligence, a survey of the "controls," individual and social, will furnish the only sound basis for a plan giving rise to immediate and permanent improvement. It is a dangerous error in the existing estimates of the situation, that, while the moron has been recognized and given his "number," Pilate's rating remains high and he still retains his chair. Where the instinctive responses are unspoiled, the "controls," even of persons not highly intellectual, do not present an unsolvable problem. So long as shame and remorse follow wrongdoing, blazing out, not as the whip is seen but before punishment is even threatened, the social problem is not hopeless.

The difficulty with Pilate was that although his intellect had been trained and developed, his instinctive responses to situations had been sophisticated and spoiled. Facts are not at hand to show whether Pilate was a victim of heredity or the result of a misjudged educational system; but the consequence, in either case, was the same for society.

The presence of Pilates in the commonwealth is as great a menace to the future as is the lack of mental keenness on the part of those minds which, as marked by the intelligence-test, are in the fourteen-year class. The mind of Pilate is, indeed, the most slippery part

of the road. For in this type a show of mentality flowering out into cleverness where life-and-death crises come, disguises the unreliable moral response to the situation. The gift of intelligence, in Pilate's case, led to his elevation to a pivotal position in the state; but when the crisis came, he substituted self-justification for moral initiative.

Jesus' intuition in dealing with character was infallible. He neither argued with Pilate, nor showed indignation over his listening to popular clamor instead of holding to the verdict of his own superior intellect. Jesus could not do business with the person who asked "What is truth?" when the question before the house was "What is right?" He perceived that mentality in the saddle, disconnected from normal instinctive response, was a death-bringer. In the divine drama it was necessary that this role of Pilate should appear, else the trial-scene would not have been a true cross-section of life as it is yesterday, to-day, and forever.

Jesus is the perfected type for the human race because in Him consummate intelligence does not outrun instinctive response, but goes on an even footing with it. Thus He is the solution of the problem of society, which, in the sphere of character and destiny, is not "intelligence" but "intelligence and control."

Many Bible students have been unable to understand why the unerring mind of Jesus included a Judas in his training-circle. It is best to approach this mystery from the fact that he did not include a Pilate. His apostles were vertebrate, to a man. The inner circle was made up of men who "motivated" the environment. Treachery to the social process which was swift and visible, initiatory not passive, would intensify the loyalty of those who remained true. One Judas hardens the metal of the other eleven.

The capacity for treason to the social process is latent in every heart. When Judas appears, it is known and shunned. The question, "Lord, is it I?"

clarifies the mind and fortifies the will. But when Pilate, consenting to the death of Christ, turns an epigram, the emergency is blurred and there is no revolt on the part of "good citizenship."

The Master's choice of men for a work of social initiative is a clear index to qualities of character essential to the advancing line of life. He chose one man who would deny him, but whose denial was swiftly followed by shame. He chose another who would betray him openly, but whose betrayal would be followed by remorse. Society is in a hopeful condition where these two responses are normal and tread close upon the heels of wrong-doing. Jesus' training-circle was made up of self-chastising individuals. With a moderate share of intelligence, the self-chastised individual becomes a serviceable self-socialized member of the commonwealth.

Judas had this one virtue—that after his sin, he did not remain to bring perplexity to tender minds with regard to the condition of the plumbing in penitentiaries. The position of Judas, in the gospels, might seem to point toward the self-removal of some death-bringers.[4] But instead of this, modern society prefers sanitary prisons. Slow decay, the stench of which is disguised by deodorants, is more congenial to our sympathy than swift bodily death. In any and all events passivity, the action of society upon the individual, is preferred to the operation of the individual upon himself.

With this trend away from self-chastisement, more people are arrested each day than are converted in a month. The crowing of the cock, which brought the blush of shame to Peter's cheek, gives place to the policeman's whistle. Shame follows arrest, instead of

[4] I Cor. iii, 16, 17: According to St. Paul, and also according to evolution, the character which departs from the normal human type has already lost "survival-value": "him shall God destroy." Yet sentiment still objects to sterilization of the confirmed criminal class.

preceding it. Peter feels shame; Judas is overwhelmed by remorse. Pilate feels neither, but is rather proud of his own cleverness in passing safely through one more crisis in his career without having had it reported to Caesar that his verdict in the case of Jesus called the Christ had been followed by rioting.

Pilate was a product of the substitution of sophistication for education. Are we raising Pilates today? During the last years of his teaching career, Professor Howison's mind was troubled by the recollection that one of his brightest students in ethics had become a political grafter. This capable philosophy-student was not self-convicted of sin; he was jury-convicted of crime. After stealing a fortune from his city, he compelled the commonwealth to spend another fortune getting him into prison. The prison-door had scarcely closed upon him before agitation for his pardon began, upon the plea that he was not a criminal but a victim. For, it was argued, "You have a custom." Abe Ruef had only followed the custom of others in power. In theory, he was a skilled student of ethics. None could discuss with more acumen than he the question, "What is truth?" But in practice, stealing ceased to be stealing when it was customary. He had a reasonable religion but it was not compelling.

Many sentimental articles have appeared, arguing that our youth, though absent from the church and ignorant of the Bible, are very religious. That is not the question. St. Paul admitted, at the outset of his argument before the Athenians, that they were "very religious." The question is, Have they a religion which is morally compelling? Is their action dictated by the custom of the local group; or, are they moral vertebrates, capable of initiating action which will when necessary run counter to the custom of the group?

From the point of view of the evolutionary process,

a religion which leaves one free to follow completely the custom of the group is fatal to the line of advancing life. While, on the other hand, a religion which nerves the individual to make headway through the custom of the group is a saving religion. There is no peculiar merit whatever in having a religion, because practically all normal people have one. The test of merit is, Does one's religion empower him to rise to an advancing criterion of action?

The fact that youths are willing to discuss Jove or Jehovah, on their way home under shining stars, as they return from dance or circus, though unwilling to attend church, proves simply that they are human. It does not prove that they will act either as salt or as leaven in the social lump. Breaking the Tables of Stone before the Law has been written on the heart does not set people free. It inaugurates the Golden Calf.

The religious world is split into two warring camps, one army called Fundamentalists and the other Liberals. The Fundamentalists have, in part, grounded themselves upon instinct and the Liberals upon reason. Roughly, these two groups correspond to the factions which, on the one hand, are alarmed over the slipping of controls, and, on the other hand, are concerned over the condition of the popular intelligence. The Fundamentalist group recognizes that the Bible is authoritative in regard to the motive-springs of fruitful conduct. The Liberal group stresses the necessity for safeguarding the free play of intellect. The theory of evolution has been made the battling-ground between these two parties. For, since the popularizing of evolution, the Fundamentalist has noted a decreasing sense of religious duty and the police-blotter has registered a corresponding increase in crime.[5]

[5] Report, Law Enforcement Committee of The American Bar Association, August, 1923.

The Bible was accepted as authority in olden times when its literal inspiration was taught. The Fundamentalist, seeking to restore that authority, would turn men's minds back to the theology which prevailed before evolution was taught. This is as hopeful a procedure as turning back the hands of the clock. In the effort to make religion compelling, the Fundamentalist would sacrifice its reasonableness.

On the other hand, the Liberal has made religion reasonable, at least according to his own interpretation of reasonableness. But, under his re-vamping, it has ceased to be compelling. Fundamentalism is justly suspicious of any religion that is not obligatory upon conscience. Where the church has become disconnected from duty and ceases to stand for something imperative, it may indeed encourage a trend toward the invertebrate. If the church does not mean "duty" it means nothing. The greatest danger to society to-day is the tendency to make duty, morality, and law "elective courses." If the church is only one more "elective course" it may well be dispensed with; there are too many electives on the curriculum already.

A college president has said that the mistake made, when the elective courses were put on the curriculum, was in assuming that student minds, to-day, are active. With still more emphasis and certainty it may be said that the mistake made when the liberal church wrote itself down as an elective and not a required course was in assuming that the people had self-acting moral power, when in fact they are not self-active morally, but slip along the grooves of inertia or custom.

What, however, has evolution to do with this? In answer, it must be explained that the doctrine of evolution was given its early popular definition by agnostic or materialistic thinkers. Evolution, as passed through the agnostic mind of Herbert Spencer, slants away from Christianity. In fact, it makes evangelical religion unnecessary by furnishing an ac-

ceptable substitute, namely, a process of automatic mechanical development suffused with cosmic emotion. Evolution, as defined in this early stage of its understanding, is a series of "progressive changes," "development or growth," or, in Huxley's words, "a wonderful process of development."[6]

Christian instinct perceived that if this theory was correct as announced, the existing theology was undermined. A fierce battle was therefore joined before either party knew exactly what it was fighting for. Many thought the issue was settled long since. It did, indeed, quiet down for a time; but only to burst out again recently as a fierce flame. Academic observers have been dumfounded by this volcanic outburst, which they account for as a recrudescence of ignorance and the Inquisition. Volumes have appeared undertaking to settle the controversy; yet it is not settled. The general public is not aware that any adjustment of evolution to the Christian religion has yet been made upon the basis of Twentieth Century science.[7]

In the controversy between "Adam" (human nature) and evolution, Adam will have the last word. For Adam is a compendium of evolution. The life-history of the individual is an epitome of the biological experience of the race. In the words, therefore, of the ancient Greek philosopher, Protagoras, "Man is the measure." The first thought-system built upon evolution undertook to measure man entirely by evolution. Curious errors resulted. These have since become the cause of prolific controversies and religious anæmia.

The "man" talked about by Herbert Spencer was

[6] Compare, with this, the non-committal caution of such twentieth century definitions of evolution as the following: "A series of changes causally related." This latter definition would never become a substitute for Christianity.

[7] This statement has been verified by a questionnaire on the Diagram showing corrected theory of evolution, p. 67.

an artificial creature having no real existence outside this philosopher's brain. He was to be perfected by machinery. "Progress is not an accident," he wrote, "nor a thing within human control, but a beneficent necessity." "This advancement is due to the working of universal law; . . . in virtue of that law it must continue until the state we call perfection is reached. . . . Thus the ultimate development of the ideal man is logically certain—as certainly as any conclusion in which we place the most implicit faith; . . . and so surely must the things we call evil and immorality disappear: so surely must man become perfect."[8]

This beneficent salvation, mechanical and guaranteed, which solved all the problems of the universe so thoroughly as to relieve man of anxiety about past or future, found a congenial echo in the liberal church or liberal college chair.[9] Its undiluted optimism kills the religious instinct. An autobiographical account of this process is given in the "Education of Henry Adams," pages 34, 35.

> "That the most powerful emotion of man, next to the sexual, should disappear, might be a personal defect of (my) own; but that the most intelligent society, led by the most intelligent clergy, in the most moral conditions" (I) "ever knew, should have solved all the problems of the universe so thoroughly as to have quite ceased making itself anxious about past or future, and should have persuaded itself that all the problems which had convulsed human thought from earliest recorded time, were not worth discussing seemed to" (me) "the most curious social phenomenon" (I) "had to account for in a long time. The faculty

[8] Spencer, "Illustrations of Universal Progress," Ch. i, Progress; its Law and Cause, p. 58: Social Statics, Part I, ch. ii, The Evanescence of Evil, Sec. 4, p. 78 ff; quoted by Fosdick, "Christianity and Progress," p. 37.

[9] See typical utterance, p. 40, Chapter, "Boneless Religion."

of turning away one's eyes as one approaches a chasm is not unusual. . . ."

(Hence) "Even the mild discipline of the Unitarian Church" (became) "so irksome that they all threw it off at the first possible moment, and never afterward entered a church. The religious instinct had vanished, and could not be revived, although one made in later life many efforts to recover it."

The Twentieth Century, however, has rediscovered "man" and is beginning to cherish a quickening anxiety about his future. We now know, with certainty, that man is not rational but only a candidate for rationality; and, moreover, that he is not made into a good animal by reading a text-book on ethics or scanning a sociological survey. There is something wrong with any supposed understanding of human nature which does not work out constructively. A theory either of human nature or of evolution, to prove constructive at the present stage of development, must release and heighten moral energy. Charles Darwin would doubtless assent to this statement.[10]

If man is to be understood, he must be viewed from two directions: from behind, biologically; from before, psychologically or spiritually. The Bible suggests this method by opening with a picture of the "natural man" (Adam) and closing with a sketch of the perfected type (Jesus Christ). From behind, biology shows man as animal; from before, psychology and revelation illumine man as Spirit. In this synthetic light, human nature may be constructively understood.

The fierce assault of the Fundamentalists upon both the liberal wing of the church and the teaching of evolution in schools and colleges represents, in part at least, a revolt of instinct against artificial theory. It is like the hysteria of the woman who fights for

[10] Conklin, "The Direction of Evolution," pp. 86, 87, with footnote.

votes when the actual trouble in her subconscious nature is that she wants children or her lost place in industry. Hysteria continues until the cause is removed. All the arguments in heaven and earth will not quiet the claimant until the instinctive and valid demand is met and satisfied.

The cry of the Fundamentalist is this:

> "Our universities, reeking with the unbelief of an evolutionistic false philosophy, are the most dangerous centers in America. . . . The use of the evolutionary hypothesis must be abandoned."

How much truth is there in this indictment? A probe will quickly show. Since opportunity increases responsibility, the university is indeed "the most dangerous center in America." The university is, potentially, the place of greatest opportunity for youth. Danger, in terms of character, is measured by opportunity. No opportunity, little danger; large opportunity, great danger. "To whomsoever much is given, of him shall much be required; and to whom they commit much, of him will they ask the more." The servant whose knowledge exceeded his spirit of service "shall be beaten with many stripes"; but "he that knew not . . . with few stripes."[11]

It is admitted to-day that in the production of forceful character our schools, during the past generation, have proved a disappointment. They have graduated more youths into extravagant standards of living than into a willingness to be cross-bearers for the sake of future generations.[12] "One of the great

[11] See Boston Transcript, Dec. 30, 1922, Churchman Afield sec., Part 3, report: "Studies in city clubs" (etc.), "indicated on unquestioned evidence that college graduates serve the public with less willingness and less numerously than men not graduates."

[12] Typical answer by a parent to typical letter from a student: "You keep asking me for money. I tell you, *there is no more money!*" Yale "Senior Prom" placards, 1922, read: "Begins 10:30 P. M. Stag, $8.00; couple, $12.00; with chaperone, $15.00."

dangers which confronts the whole world is that standards of living, with demands for luxuries and leisure, are increasing much more rapidly than intelligence and social responsibility."[13]

The college and university is multiplying the student's material appetites much more rapidly than it expands his intelligence. If, at the same time, it is detaching the student from any remaining sense of imperative obligation to that focus of higher controls, the church, it is not to be wondered at that the Fundamentalist has become alarmed, even though one may not agree wholly with his prescription. The student, in fact, often gets more sophistication than education. Student "sentiment" takes precedence of any self-initiated "advancing criterion of action." What is customary claims precedence over what is morally right. The justification of the student is at the same time his indictment: he is as good as the rest of us. If senior custom sanctioned it, he would be a saint.

From the evolutionary point of view, however, senior custom produces more Pilates than saviors. It may turn clod-hoppers into "gentlemen," but leaves our cities in charge of a grade of intelligence lower than that of our armies of graduates in the science of government and politics.

Shall intelligence and religion, therefore, sink separately because of their inability to get together? They have not worked together during the past few decades, because, deluded by the false optimism of earlier evolutionary interpretation, they saw no necessity for any one's straining himself to "motivate" evolution. On that program it was, indeed, all one could do to keep up with that "wonderful process of development" or "progress" which was in due time to perfect man and his environment. Recent scientific insight, however, makes it unmistakably plain that society now faces an emergency task. And even people who have not

[13] Conklin, "The Direction of Evolution," p. 45.

been on speaking terms will work together to help put out a fire.

Twentieth Century psychology, biology, and religion alike unite in saying: "Wrong will not disappear by some impersonal mechanics of evolution, in which so many put their trust. . . . If religion cannot afford to be adventurous and of fighting temper, what can? . . . The mammal, the man, must keep his blood hot or die. . . . If to the male there be granted the hope of saying in the end, in the spirit of that ancient letter, 'I have fought a good fight,' there will, instead of desertion of religion, be an embarrassing enlistment."[14]

This is, indeed, a far cry from the chant of that immature evolution: "We may expect 'natural selection' to do it!"

In America to-day Pilate and Christ again face each other, to contend, in this instance, for the mind of youth. When the question, "What is truth?" is detached from the question "What is right?" education becomes sophistication, and sophistication moves toward social suicide. The sophisticated mind uses its trained intelligence to sugar-coat its surrenders to local custom or selfish desire. It substitutes "good form," or the custom of the senior class, for God himself. It makes no distinction between those non-essentials in regard to which good-nature may well bow to current usage, and fundamentals in regard to which one is commanded to fear God and not men.

The time has come when certain groups in America, neither without influence nor easily silenced, are beginning to ask: Is "higher education" giving us, as a return upon the investment, bread, or a stone; fish or a serpent?[15] The words and actions of some members of this party at times give rise to the fear that liberty of thought and inquiry is at stake. The American

[14] Stratton, "Anger: Its Religious and Moral Significance," pp. 262-264.

[15] Mt. xi, 11.

mind, however, is inherently good-natured and indulgent; it is not easily provoked; its resentments are a "flash in the pan." Remembering this national characteristic, it becomes apparent that martyrdom, here, is seldom the lot of any who are willing to listen to the "deeper element" of the environment, instead of disposing of all interfering waves of resentment by a glib reference to the catch-words "reaction" or "radicalism." For in these waves unspoiled instinct often speaks, though stammeringly and with little skill in niceties of diagnosis.

In the present-day meaning of those labels, Jesus was neither a reactionary nor a radical. He did not tear down anything before he knew what was to be built in its place. His "new commandment" left the Old Commandments untouched; it simply added an upper story. That is, he never substituted the lack of control for an existing control, but he passed through bondage to the existing control by going on to a higher control. We are all too familiar with the process of abolishing existing controls, in the name of progress or enlightenment, before any attachment to higher controls has taken place. The correct name for this process is, "Separating Forehead from Backbone." It is society taking itself to the executioner's block.

Education, to be a public safeguard, must not only prepare minds for receiving new truths, but also prepare moral natures for responding to an advancing standard of action. Otherwise, it becomes a disintegrating influence. Jesus took issue with local custom regarding an observance of the Sabbath, but only to render a necessary service to some one else, never to enlarge his own personal privilege of self-indulgence or amusement. When he set his own "I say unto you" over against the customary refrain, "Moses said unto us," it was only to substitute a new control demand-

ing greater personal discipline than that of the legal code or traditional practice.

Religious conservatives insist that the church is a source of personal and social control which continues to be indispensable, for no other agency has arisen to draw forth from the people a higher morality than that of Scripture.[16] They perceive, further, that the church can be as surely removed by nullification as by frontal attack. Such nullification takes place perfectly where the church puts itself on the curriculum as an elective course and then submits supinely when the elective is not taken.

A church that believes in itself will fight for its life, holding that the welfare of society and the future of the race are inseparably linked to its own survival.

. . . . . .

Man is not, of course, convertible backward into any other existing animal form. Nature will not permit the higher types to be thus stultified, but prefers their dignified removal. A glance at the evolutionary tree will sometimes show, however, the broken lower branch to which a sub-normal human response belongs.

On the reverse side of the scriptural portrait of Pilate, evolution shows us the figure of a retreating chimpanzee.[17] Demotion awaits the human being who makes an anthropoid response. Nature has furnished man no armor for his back. Man has been distinctively built for making a frontal stand.

[16] The mature thinker will not retreat before the revolutionist's charge that the church is supported because it costs less than policemen.

[17] See Huxley, "Man's Place in Nature," for a sketch of this evasive animal.

Chapter V

THE NEW YOKE FOR SCIENCE AND RELIGION

Yokes are made and used only where there is a load to be drawn which cannot be budged successfully by one draught animal working alone. Even the best made yoke is apt to gall the neck of one of the animals using it; hence it is not worn as a pasture-decoration, but only as the instrument of a common working purpose.

The demand is repeatedly and urgently made that theologians and scientists shall get together and reach a common understanding with regard to evolution and religion. In certain quarters, the fact that they have been unable to agree is coming to be regarded as an open scandal.

It is not to be expected, however, nor is it even desirable, that scientists and theologians should agree. When theologians agree with theologians upon doctrine, and when scientists agree with scientists upon "science," it will be time enough for theologians and scientists to break intellectual bread at the same table. Such a time, however, will not come.

The scientist is a scientist because he has a passion for disagreement. If his natural disposition had been to agree with already existing hypotheses, he would not be a scientist. The active continuance of scientific research depends upon the scrupulous preservation of this tendency to put the question eternally. What to the theologian is of necessity an arcanum is to the scientist, with equal necessity, Pandora's box. The

man of religion penetrates the realm of mystery through closing his eyes in worship; the scientist, by opening his eyes in curiosity. The theologian's specialty is seeing with his eyes shut; the scientist's, seeing with his eyes open. At least such was the case before the theologian began to specialize in sociology and administration.

The theologian could not be a theologian if he did not have a passion for agreement with certain universal elements of human experience, equal to the scientist's disposition to consider every existing hypothesis an unsettled question. The two men, therefore, represent specializations in development, although each springs from a common trunk. Their lines of self-conscious development run in opposite directions. It is only as each returns upon his instinctive foundations that a reunion occurs. When a neighbor's house takes fire they discover, again, what it is they have in common. Any bond capable of holding theologian and scientist together in a common enterprise must be of such a nature. Even under the circumstances the scientist may prefer to use chemicals while the theologian will take to water; but the chances are that neither will disparage or interfere with the other's efforts. In short, what is needed between science and religion is not so much a new synthesis as a new yoke.

In passing, it may be said that nothing shows more clearly the philosophical incapacity of the American mind than the current rage for articles on religion written by scientists. For the scientist is a highly specialized type of person, tending toward over-development of critical intellect and under-development of the motor and emotional centers. His religion, therefore, is as well suited to the needs of men from Mars as to the nature of the layman. For religions are uttered out of one's total nature, and one can put into them only what he has and is. It is indeed open to

question if the scientist's religion is good for the scientist. Darwin did not enjoy his. But it is assuredly a wretched misfit for the layman, who retains a more normal combination of intellect, feeling, and will. The layman, therefore, whose nature is or ought to be "generalized," should go to his preacher for religious theory. And, if his preacher is incompetent logically and cannot outfit him, he should, for the sake of the clerical profession and his own soul, discharge him, and, quadrupling his church subscription, hire a competent man.

The only sound basis for common effort on the part of religion and science is that suggested by all co-operative enterprises that are "going" concerns. That common platform is practical rather than theoretical—concentration upon an objective vitally necessary to both. The scientist's passion for order in the social world should be equal to his affirmation of order in the cosmos. When, therefore, he perceives that social controls are slipping, if he is sensible he will call on his pastor and ask what can be done.

However, even in the realm of theory, Twentieth Century science presents an outline of evolution which accords strikingly with St. Paul's theory of human nature and destiny. As embattled allies are encouraged to find that their strategy-charts, although worked out separately, show remarkable agreements, so it would seem that both theologians and scientists might take heart for their common enterprise, after scanning each other's latest strategy-charts of human nature and destiny, for these accord so closely as to dove-tail together.

Such encouragement may be found by paralleling St. Paul's theory of human nature and destiny with the main lines of Twentieth Century evolutionary theory. The encouragement, however, will be that of the common recognition of an emergency. The

satisfaction will consist in finding, not indeed that all is well, but that one's perceptions are true.

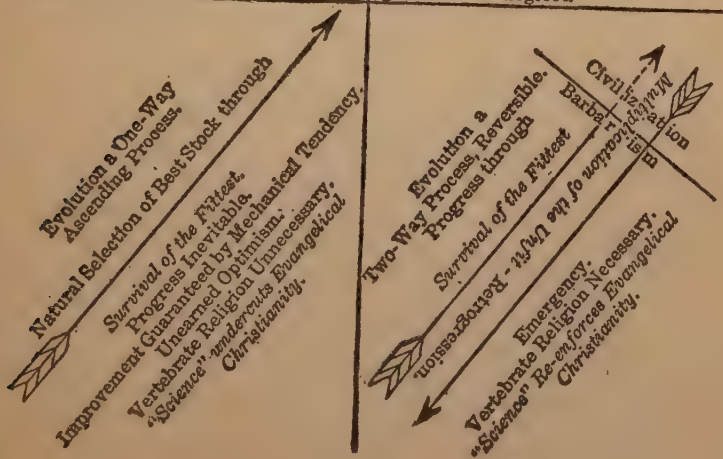
The first thought-systems built upon evolution, framing the popularly accepted definition, were mainly the work of agnostics and materialists. And let it be said, dogmatically, that he who has not seen God does not understand and cannot understand what is in man. This fatal defect vitiated the early theories of evolution. That error has now become plain to numbers of profound thinkers and scientists. But with the popular mind, evolution to-day is still the evolution of Darwin, Huxley, and Spencer. And it is this obsolete science which persistently says to theology: "Why are you so out-of-date?"

Artificial thinkers conjured agnostic or God-denying philosophies out of an evolutionary process which had produced God-worshipping folk. Now, the law of evolution is, "Quick come, speedy go." Since it had taken evolution longer to produce the God-worshipping folk than it took the 1870 system-makers to frame their agnosticisms and materialisms, the God-worshipping tendency remains but the non-biological agnosticisms (at least as accredited systems) go the way of all artificial things.

Accepting the data recorded by the scientist in various departments of his field, from the year 1875 to the close of the first decade of the Twentieth Century, it becomes apparent that the material had been accumulated, long ago, for a revised definition of evolution and for a new understanding between evolutionary and religious insights. The tardiness in making this new synthesis testifies to the fact that our scientific knowledge has become a kaleidoscope instead of an organized whole. As advanced colleges break down under the weight of their own elective courses, their work becoming a conglomerate of "shreds and patches" without a unifying principle, so the native force of

STRATEGY - CHART BASED UPON EVOLUTION.
SHOWING DIFFERENCE BETWEEN NINETEENTH CENTURY AND TWENTIETH CENTURY THEORY.

Nineteenth Century Evolution	Twentieth Century Evolution
Evolution, as prematurely made into a system of thought upon man's nature and destiny, is approximately represented by a one-way ascending line.	Evolution, according to fuller knowledge, is a reversible process. Progress and retrogression contend for the victory.
The important distinction between natural evolution and evolution in civilized society is not clearly shown.	After the beginning of civilization, many of the natural biological safeguards operating prior to man's civilization are checked or replaced by social or psychic factors.
This theory of evolution made progress an automatic process guaranteed by the mere passage of time.	Natural forces no longer remove the unfit before they propagate inferior offspring. Hence the multiplication of the unfit becomes the ruling "natural" factor, where psychic and religious controls are neglected by man.
So understood, it relaxed the intensity of moral striving. Agnosticism and indifference to organized religion followed in its wake. The sense of personal responsibility to God waned; forceful character diminished.	In this civilized period man has become the arbiter of his own further evolution. Nature will no longer do for him what he can do for himself. Hence the line of progress ends and retrogression is started by man's ignorance or neglect.



the Organizing Mind has been buried and lost under the mountains of data accumulated by our departmental scientific work.

The Encyclopedias and our unabridged dictionaries furnish the best gauge of what is available, for popular reference, in the way of knowledge upon a given subject. Upon examining these, it becomes apparent that in order to gain the amended conception of evolution, the direct articles or definitions must be modified or supplemented by reading the cross-references on embryology, zoology, plant-breeding and animal husbandry, Mendelism, sociology, etc.[1] An up-to-date article on Evolution in the 1922 New International Encyclopedia has an astonishingly out-of-date philosophical or religious conclusion attached to it.[2] Jesus, in his teachings, suggested the importance of salt, but those who popularize science for American consumption keep in mind the public preference for sugar.

The Nineteenth Century theory of evolution offers the human race something for nothing. It is a free escalator. Twentieth Century science points out, in fine print, however, and not in its philosophical conclusions for popular reading, that this free escalator broke down in the vicinity of universal barbarism, some 25,000 years or more ago. Even so, the latest separate article on evolution in the "most scholarly encyclopedia" begins: (Evolution is) the "natural history of the cosmos including organic beings, expressed in physical terms as a mechanical process." Toward the close of the article the Encyclopedia admits that "a change has taken place in the use of the word evolution." That change is the omission, from the newer treatment, of mechanical processes as applicable to the "evolution of the individual" in

[1] Ency. Brit., 11th ed., Handy Volume, art., Evolution, p. 34, col. 2, vol. 10.

[2] *i.e.*, A prophecy of future betterment based on the mere lapse of time.

human society. The data relating to this change in the theory of evolution is to be found, the Encyclopedia states, "under such headings as Embryology, Heredity, Variation and Selection; under such headings must be sought information on the important recent modifications with regard to the theory of the relation between the development of the individual and the development of the race."

Now, since the "relation between the development of the individual and the development of the race" is all there is in the theory of evolution with which religion has any practical concern, it should appear even to an untrained mind that the "important recent modifications" referred to by the Encyclopedist must work a revolution in our thought upon human nature and destiny if they mean anything at all.

This correction of the theory of evolution at the points mentioned by the Encyclopedist removes the barriers to a sound theory of human nature. It gives theology a right of way for returning, with renewed insight, to its starting-point, the fifteenth chapter of First Corinthians, twenty-second verse: "For as in Adam" (the natural man) "all die,[3] so also in Christ" (the perfected man) "shall all be made alive."

Heretofore, the educator or religious leader, saturated as he often was in the Spencerian definition of evolution, has felt constrained either to show irritation at this passage or else treat it as part of a funeral liturgy. The scientific inhibition which locked this gate to an articulated thought-system has now been shattered. One may henceforth pass through it, toward a vertebrate interpretation of the life-process, without apology to the most hypercritical scholarship.

The natural order, divorced from the spiritual order, gravitates toward degeneration and death. This

[3] Peabody, "The Apostle Paul and the Modern World," 1923, cites John Wesley as making this the starting-point of theology.

interpretation or paraphrase of the first clause of St. Paul's sentence accords exactly, applied to human civilization, with the revised theory of evolution. It is true, not only of man himself, but of all his social institutions. It holds, also, in regard to science, education, and art. The world is eternally dying; Christianity is, eternally, a new creation.[4] The failure of new creation ends all.

The attack upon evolution made by theologians from the point of view which held it opposed to divine creation, was far more harmful to theology than to evolution. The baneful effect of this argument was its success in fixing, in some minds, the artificial idea of religious creation as a past act, so that whenever such Bible students thought of creation they focussed upon the date 4000 B. C. This took the Christian gospel, so far as debate was able to take it, out of the realm of germinal forces. It made the atmosphere of the local church suffocating, to growing minds; and also put into the hand of the high-school science teacher a cudgel with which to belabor the Bible and the Church, if he was of a negative or literal turn of mind.

The presence of an emergency often clarifies thinking. Events have compelled the recognition of degeneration as one aspect of evolution. The following appendage to the article on Evolution, New International Encyclopedia, 1922 edition, seems like an echo from a dead and long-buried oracle:

> "The outcome of the theory of evolution is optimism, hope, giving the certitude that man's future will brighten, and that, as the ages roll on, life will be far more worth living than even now."

[4] Revelation, xxi, 5: "Behold, I make all things new." 2 Corinthians, V, 17: (Moffatt) "There is a new creation whenever a man comes to be in Christ."

The cracks in the Nineteenth Century theory of evolution could no longer be concealed when attention had to be given, in the Twentieth Century, to slipping "controls," personal, social, and international, issuing in lawlessness, wars, and the disintegration of nations. The break-down, in civilized society, of the safeguarding biological principle of the "survival of the fittest," which guaranteed the vigor of the stock under barbarism, is now recognized. Especially within the last decade have we been compelled to take account of a very different principle, the tendency toward the disproportionate multiplication of the unfit, which begins to prevail, biologically, in civilization. In short, the "natural" law which we now have to reckon with, for the present and future, is a leveling-down law.

This is exactly what St. Paul has always held. Scientists, therefore, should now be ready to join hands with the clergy in an effort to rally the moral power of minds that have been drugged by the delusion of free development, or by pre-occupation with amusement and material gain. For biology is beginning to announce the prospect of the "gradual lowering of the grade of mental capacity in the whole population."[5] "The whole purpose of eugenic propaganda is to make clear that we are approaching . . . a catastrophe."

A new school of literature and science has emerged, chronicling symptoms of racial decay, and prophesying imminent disaster. One thing, however, will be remarked by the cautious interpreter, *i. e.*, this new school of writers often gets its forecast of imminent disaster out of a mechanical, God-less theory of the life-process, just as the Nineteenth Century system-

[5] Ency. Brit., 1922 ed., vol. 31, Handy Vol., article, "Eugenics." Wiggam, "New Decalogue of Science," Century Magazine, March, 1922. Grant, "Passing of the Great Race." Corbin, "Return of the Middle Class," for a popular version, pp. 9, 15. Stoddard, "The Rising Tide of Color."

makers got, also out of a mechanical theory, their forecast of guaranteed progress.

When, in the light of Twentieth Century science and situations, we inquire what has happened to our philosophy and religion, these results appear:

The Nineteenth Century experienced a thought-intoxication caused by a constantly expanding economic and intellectual horizon. Seizing upon the first incomplete formulation of the theory of evolution, it made "natural law" an exceedingly attractive substitute for theology, if not, indeed, for the Christian religion itself. The fact that in the social history of man evolution is at once progressive and retrogressive was lost sight of, until after the World War. False confidences were built upon shallow views of human nature and mechanical theories of destiny. The strenuous effort to work out one's salvation with "fear and trembling" was relaxed. Man's forehead was mistaken for God; instincts were overlooked. Fear and pugnacity were classed with the vermiform appendix by "New Thought" movements, in spite of the fact that promoters of prize-fights were pulling down their arenas to build bigger ones. Liberal Christianity showed a certain vigor so long as there was a tyrannical orthodoxy for it to war against. Of late it has been greatly rejuvenated by the attacks of conservatives here and there. But, with the decline or quiescence of adversaries, liberal[6] religion languishes, with uncertain consciousness of mission, or else distracts itself with philanthropies and externalized righteousness in the guise of political reform movements. Martha is in complete charge of the situation, and as a result there is more nervous prostration than conversion.

[6] Using this term loosely to indicate forms of Christianity unsettled from a "categorical imperative" or Pauline basis. This isotherm passes through denominations as well as between them.

Under cover of complacent and self-confident thought, the War swept upon us, taking us unawares. The world is now exhausted and languishing for lack of strong new motiving, which liberal Christianity as yet is unable to give, not having readjusted her philosophy to an emergency basis. Instead of concentrating effort upon bringing forward the powerful re-enforcement of a religious experience which issues in "new creation," energy has been lost upon controversy, divisive organization, or baits for catching the crowd.

The Nineteenth Century theory of evolution, if sustained, would have destroyed the Pauline interpretation of Christianity. St. Paul's theory was a reciprocating engine. There was an up-and-down movement in his doctrine of human nature. This alternation developed emotional heat, without which driving energy fails. But, so soon as the factor of retrogression is taken out, the entire Pauline process becomes meaningless, superfluous, or even, to the mind of "culture," repellent.

The vigor of the church, as a thought-system, rests upon St. Paul's fundamental perception of the need inherent in human nature for strong upward impulsion other than that supplied by "natural" tendency—a need fully met by the "power of God" proceeding through Christ. When the so-called doctrine of the "fall" was amputated from Christianity instead of being re-interpreted, religion, both as an institution and a thought-system, was shorn of its strength. The restoration of liberal religion to full vitality must begin with a new understanding of the life-process, at its crucial point. Where Nature's compulsion stops, divine impulsion must begin. Failure, here, is death.

Chapter VI

"DEGENERATION" RETURNS

In prehistoric times the unchecked operation of disease, famine, cold, and enemies removed the weak members of the race before they had propagated their kind, leaving the more vigorous and alert individuals to become the parents of the next generation. This process is called "natural selection." Civilization, however, breaks down "natural selection." And, in turn, "natural selection" will break down civilization where no new blood can be brought in from other sources, or where no new and higher biological principle operates.

The removal of natural checks can go on, with safety, only where higher controls take the place of the discarded natural method. A civilization which removes natural checks more rapidly than it fosters higher controls commits suicide. Since civilization has been fatally predisposed to this course, its history, from the earliest times, has been one of self-destruction.

Race after race has brought to flower a high type of culture, and then has been seized by some deadly blight. The renewal of the human stock has come, each time, out of untapped reservoirs of barbaric vigor. So that, in a way, "natural selection"[1] has seemed to continue in effect. But necessarily its term of opera-

[1] Few popularizers of evolutionary theory use this term with the exactness which sound logic requires. A loose use of the term, as applied to humanity, can be justified only by allowing the scientist to use, as applying to our present and future, a calendar marked out in spans of geologic, instead of historic, time. But, as John Muir quaintly said, while "Nature has all the time there is, man has not."

tion, as a self-perpetuating process, is severely limited. With the rapidly diminishing size of the human "game preserves" where unspoiled barbarians could be bred, to restock the civilized areas, the process of "natural selection" becomes a vicious circle steadily narrowing in circumference, until at last it dwindles to the vanishing-point. The reservoirs of Nordic[2] stock uncorrupted by civilization are gone; so that, if the white race fails, biologically, the earth's only recourse for fresh blood will be to Mongolia.

As long as there were new continents open to civilization, the steady march of biological degeneration could be escaped from, physically. The necessity for facing the situation with new eugenic principles and higher controls would hardly be felt. But when the last frontier has disappeared before the higher controls have been embraced, there is a sudden plunge or acceleration in the waste-products of society. And this sudden accumulation of waste-products brings to the attention of civilization the fact that it is chained to a corpse.

With the virtual disappearance, during the last few centuries, of the last new frontier open to civilization, St. Paul returns to authority. There is no escape from his perception of the way out of retrogression, short of accepting retrogression itself. St. Paul not only clarified human insight in regard to the reverting biological process to which civilization is subject, but he developed the only new biological principle which can now overcome retrogression and initiate a new advance. His new principle was the breeding of personality, upon the level of the highest type emerging

[2] The Nordic stock is acclaimed by one of the new schools of eugenic writers as the highest existing biological type. The hope of the future is accordingly held to be confined within its germ-cells. Such stock, however, is now in process of destruction or swamping. With its prospective disappearance, these writers foresee the extinction of the highest cultural potency of the race.

in the history of the race, the personality of Jesus Christ. So that, where body had come to falter, in reproducing body, unaided by "natural selection," mind should thenceforth aid, in a reproduction not physical only but psychic also, through linking the human body inseparably to its highest mind. And it can now be demonstrated that this method works; that personality, operating on the higher levels, can measurably pull the body up to new planes of vigor, sanity, and beauty.

The successful reproduction of the human race can not longer continue on the inferior level of the action of body upon body. For the body has now become the smaller part of man. Reproduction, to be successful now, must move on the plane of the operation of Personality upon personality. This argument will immediately recommend itself, to prepared minds. In short, wisdom upon the biological future of the race begins in the barn-yard, but it does not end there because man's forehead differentiates him from the domestic animals.

Change, for the nineteenth century, meant only, going forward. But change, in earlier centuries, had often meant going backward. Deeply engraved upon the records of the ancient world is the recognition of degeneration, as a part of the human process. The reading of what these ancient records had to say on this point provoked only humor, a decade ago. The expressions used are, indeed, quaint. An Assyrian tablet, dating from 2800 B. C., preserved in Constantinople, says:

> "Our earth is degenerate in these latter days; there are signs that the world is speedily coming to an end; bribery and corruption are common; children no longer obey their parents; every man wants to write a book, and the end of the world is evidently approaching."

This is correct diagnosis and prognosis. If any one

doubts it, let him look for Assyria on the map, or ask his steamship agent for a ticket to Nineveh or Babylon. For years, archæologists have been digging up and patching together the fossil remains of high civilizations which rose in ancient times and which did degenerate to the point of extinction. The geographic world, as we know it, did not indeed come to an end; but the cultural and political worlds of Assyria, Babylonia, Egypt, Cnossos, and Greece, ended. One-half of the record of the ancient civilized world can only be interpreted in terms of retrogression.

The philosophy of a "fall," or degeneration, engraved upon Assyrian tablets and written into the Bible, is therefore no mere myth or fable. On the contrary, it represents an effort rightly to place and estimate, in our thought-system, a factor which observation had shown to be active in the social order from the beginning of men's recollection.

The observation of decadence in character or society is necessarily the act of a mature or aging mind, which has the required span of experience and data for contrast behind it. The idea of degeneration is contrary to the genius of the youthful or adolescent mind, which is buoyed up by its own vigorous powers and lives in an atmosphere of development and progress. The dominant mind of the ancient world was the mature or senescent mind. The dominant mind of the modern world, in temperament and onrush, has been the adolescent mind. The eighteenth and nineteenth centuries felt the onward sweep of an expanding world. Exploration was continually pushing forward to new frontiers. The virile discoverers of new worlds left the seeds of degeneration buried in obscurity behind them, in stagnant country villages from which they fled as precipitately as their ancestors of the Middle Ages had hurried from the disease-stricken centers of the black plague. Biological decadence was buried in family closets or city slums, from which the aggressive and

foot-loose minds of the age isolated and insulated themselves. By the end of the nineteenth century we find, therefore, the adolescent mind so completely in the ascendant that it ignored and even struck from the records of current knowledge one of the most fundamental perceptions of the mature mind—that of degeneration or retrogression.

Take down from its dust-covered shelf the index volume of the ninth edition of the Encyclopedia Britannica (published 1875–1889), and the eye will search in vain, through its columns, for the word "degeneration." Even the term was banished from the recollection of men and women accustomed only to the word "progress." The dropping of this word from the vocabulary was supposed to have been the result of an advance in thought. Such, however, was not the case; it was reflex action from the opening of new geographical, economic, and scientific frontiers. It was another instance of the substitution of a mood for perception, of temperament for knowledge, of individual feeling for racial experience.

This mood framed the philosophical definition of evolution popularized during the nineteenth century. The public seeks authority somewhere, and can scarcely get along without it. When the Protestant questioned the infallibility of his Bible and the Modernist doubted the infallibility of his Pope, they substituted for Bible and Pope a doctrine of the infallibility of scientists. The uninitiated take for granted that the scientific mind is a cold, dispassionate machine, registering or grinding out facts which are 100 per cent pure. This popular hallucination still persists. Hence, if the theologian would grapple with the scientist, he must employ the method of jiu jitsu, which allows the opponent to defeat himself by his own misdirected lunges. Not exercising this tactical wisdom, nineteenth century theology was completely bowled over by science, and has hardly yet recovered

itself sufficiently to cope with the task of theological reconstruction.

The period during which the ninth edition of the Britannica was issued coincides, of course, with that of the popularizing of the Darwinian theory of evolution, as it was first interpreted, in the mood of the Victorian mind, to assure a one-way ascending process for the higher forms of life. Thus the first version of evolutionary theory put the stamp of scientific infallibility upon the mood of the Victorian mind. Thenceforth, in "liberal" churches, the command, "Believe on the Lord Jesus Christ and thou shalt be saved, thou and thy house," was changed to read: "Believe in the progress of man onward and upward forever" by a free mechanical process.

The Encyclopedia Britannica is conservative and does not lightly abandon a position it has once taken. But the theory of evolution had, some time, to be corrected after Anton Dohrn, in 1875, showed conclusively that degeneration had a part in the evolutionary process. The full admission of this change, in all its bearings, was not, however, put plainly and prominently where the public mind might see it, until the 1922 editions of Encyclopedias appeared. Even then, the correct philosophical interpretation of the newly admitted facts was blurred. By degrees, however, the compulsory modification of the old popular theory and general understanding is creeping into the head-lines of the more recent editions. "Degeneration" appears (Eleventh ed., Britannica, p. 226, vol. 29 INDEX), not indeed as a main heading, but as a sub-heading to Biology. This sub-heading confesses the revolutionary nature of the change which puts the word "degeneration" back into our vocabulary of thought. It admits[3] that by its help alone can we "unravel the genealogical affinities of animals"; "it removes some serious difficul-

[3] Id., vol. 2, p. 1032, 11th ed., Handy Volume.

ties and throws a flood of light on every group of the animal kingdom."

Let us turn, next, to the New International Encyclopedia, which is bound by no eighteenth century traditions. This new index to contemporary science and thought, shocked into a full awakening by the War, admits the time-seasoned conception of Degeneration into its columns, not as a sub-topic, but as a main-head with four chief divisions, culminating in the revised definition: "In the social evolution of man . . . evolution is at once progressive and retrogressive."[4]

With this correction, the philosophy of the twentieth century is prepared for pressing on toward the normal. The thought-intoxication of the eighteenth and nineteenth centuries, induced by the too sudden perception of the magnitude of the Cosmos, is ended. The saving, not of democracy but of civilization itself, requires a return to sober fact and the girding of our energies for conquering the trend into retrogression. This is our next frontier of effort. Strength for such advance can now come only through the motiving which religion has power to give.[5]

Civilization is once more returning from a self-congratulatory and complacent thought-basis to an emergency basis. "Natural selection" and "evolution" are henceforth to define themselves in more complete terms. With such redefinition, they break down as substitutes for a moral and religious gospel, and the necessity for team-play between science and religion appears.

So far as "natural" agencies are concerned, the biologist now has no gospel to offer us. Indeed, with the swing of the pendulum from Victorian optimism to profound pessimism, he is beginning to look for the

[4] New International Ency., 1922 ed., vol. "D," etc., 612-b.

[5] This statement, which, if coming from the pulpit, would be considered trite, is now being uttered by many laymen, in such articles as Woodrow Wilson's "The Road away from Revolution," Atlantic Monthly, August, 1923.

coming of the next improvement through a biological purgation of the race either by a return to barbarism or the visitation of decimating plagues. The Black Plague of the Middle Ages now begins to appear to him as a beneficent cleansing agency. But "preventive medicine" looms between us and its purgative return.[6]

Before accepting such alternatives from the side of science as these hopes in a biological purgation through the coming of plagues or a return to barbarism, some will re-examine the Christian gospel as it was articulated by St. Paul. With the enforced abandonment of the false optimisms which have so betrayed us, the way of Scripture will appear more congenial and reasonable than that surveyed for us by the school of mechanistic science.

Like the corrected evolutionary theory, St. Paul's analysis of the life-process takes into account two contrasted tendencies, progress and retrogression. And in his synthesis, first century thought joins twentieth century thought in combining the perception of the mature mind with the temperament of the adolescent mind. For, in St. Paul's pronouncement upon human nature and destiny, retrogression is perceived and given its full reckoning; but it is countered with the onward sweep and vigor of the spirit of youth in quest of a flying goal. Out of this perceived contrast in human tendency and possible destiny, there comes an emotional awakening and a quickened will. Instinctive energies necessary for personal and social progress are thus unleashed.

It was St. Paul's perception that the natural order, divorced from the law of development revealed in the mind of the perfected man (Jesus Christ), gravitates toward degeneration and death. If there is a doctrine of the "fall" in his writings, this is its essence. The

[6] Century Magazine, August, 1922, "Our Medicine Men." Century Magazine, March, 1922, "New Decalogue of Science." Encyclopedia Britannica, 12th ed. (1922), Handy Vol., vol. 31, article Eugenics.

"fall" is a continuing process. "In Adam all die . . ." sounds pessimistic. If you cover up, for a moment, the second clause of St. Paul's sentence, then the great Apostle will take rank among the profound pessimists of all ages.

But St. Paul's insight did not end with this perception that the hand of degeneration rests upon society. He does not belong in that class of spectators who are so fascinated with the sights and sounds coming from the pit of man's decadence, that they stand riveted upon the brink of the abyss, utterly losing all power either to make their own way upward or help society arrest its descent. Unlike them, St. Paul knew a counter-agency, regeneration, the force by which mankind is able to make headway against degeneration. This knowledge made St. Paul a messenger of hope. It distinguishes him, not only from the despairing thinkers of the ancient world, but also from the no less despairing thinkers of to-day, who point helplessly to the decadence in our civilization and look toward the coming of a still further decline. These tell us that though we are supplied as never before with mechanical inventions and instruments, together with scientific knowledge, yet the spirit of decadence is gripping the world. The following diagnosis is typical:[7]

> "We have seen the rise of an art, ignorant of line and color and perspective, like and inferior to that of the cave-men. A school of music, innocent of harmony and beauty, echoing the savagery of Central African tom-toms, accompanied by dancing which would have shamed the bacchanals, and by words that are adapted to an intellectual capacity a shade above that of the moron. We read a fiction more subtly decadent than the literature of the Roman Empire hastening to its fall; and a poetry inferior in form and content to that of our remote Teutonic ancestors. We listen to the

[7] Professor Wilbur C. Abbott (Harvard University), Yale Review, January, 1923. Quotation is detached from this particular writer's constructive idea.

praises of a moral code like that of a herd of wild cattle; and we hear critics and so-called thinkers extolling these manifestations as the last word in artistic and philosophical achievement."

In the closing chapter of his "Outline of History"[8] Mr. Wells declares that "there has been a slipping off of ancient restraints; a real de-civilization of men's minds." He finds the cause of this in the divorce between religion and education which took place in the nineteenth century, owing to the inability of science and religion to harmonize their teachings. This popularizer of contemporary thought believes that without religious training it is not possible to prepare the individual for community life. "Out of the trouble and tragedy of this present time there may emerge the moral and intellectual revival, of a simplicity and scope to draw together men of alien races and now (different) traditions into one common and consistent way of living for the world's service."

And George Bernard Shaw, speaking in the same strain, says:[9] "At present there are probably more people who feel that Christ is the only hope of the world than there ever were in the lifetime of men now living."

But Christ does not come with power until Adam is understood.

[8] 1922 ed., p. 1089.
[9] Yale Review, Jan., 1923, Peabody, p. 325.

Chapter VII

RE-STUDYING ADAM

The close of the nineteenth century witnessed a revolt against St. Paul's philosophy of human nature and discipline. The reason for this revolt was in part sub-conscious. To an undisciplined generation, St. Paul's effort to fasten upon each individual the necessary implication of the Cross made men's flesh creep. Moreover, it seemed unnecessary. For if evolution assured mechanically the progress of the race, why should any one in this enlightened age accept crucifixion in order to open the pathway of life for the present and future generations? Recent generations have worked up so much righteous indignation over the bigotry, plutocracy, or governmental tyranny which brought the Saviour to his cross that they have overlooked the main point of the transaction, namely, that the cross fits us.

The new "naturalistic" view won, therefore, against orthodox Christianity, because science declared it to be true and man's inclination found it pleasant. A college teacher, acquainted with a long succession of students, diagnosing their condition for the cause of their religious anæmia, writes:

> "The conception of the universal sway of evolution in all living forms has been one of the most fruitful, even one of the most inspiring, revelations of our times. It is not surprising, therefore, that these great values of modern times, once appropriated by a naturalistic philosophy and wrongly identified with its own teachings, should make for it a winning hand, and,

> by imposing it upon many minds, both untrained and trained, should make the Christian view of the world appear to be what the upholders of naturalism brand it as being 'medieval,' 'superstitious,' and 'outgrown.'"[1]

Evolution, hailed as a new scientific revelation, displaced the sense of need for the Christian revelation. Herbert Spencer ousted St. Paul.

Knowledge expanded; but, where thought is compelled to cover too large a surface it tends to become, like beauty, skin deep. It is a misfortune for humanity that the announcement of evolution had to be followed so soon by the invention of the automobile, before time had been allowed Nature for making some readjustment in the human brain. For although in times past students have been known to master Cæsar while guiding the plough, no report has yet come of any one's learning the catechism while greasing his car. With existing distractions, the best-intentioned person has brain-energy left for comprehending either evolution or the Bible, but when expected to learn both he compromises with his conscience by purchasing an additional gallon of gasoline. The man of to-day reads labels, not contents. He has acquired some word-knowledge of both science and religion, but real comprehension of neither. The philosophy department has gone to the moving-picture show.

For the deeper student there is a maxim applicable to the revolt against Adam, which takes rank with the familiar principle of the indestructibility of matter and the conservation of force. That maxim is, the indivisibility of human nature. There is ground for believing that St. Paul's logic flowed from this principle. St. Paul was interested in Adam because he, himself, was Adam. As I come to understand myself better, the suspicion dawns upon me that I am Adam, too.

[1] Yale Review, April, 1923, p. 608.

Adam's unpopularity, as a type-study, cannot be traced either to Bible pictures or Bible logic. He has suffered much at the hands of commentators, and still more through our avoiding the kind of source-book study that furnishes the mind with symbols which come to life through meditation. The modern repugnance to Adam, in short, is mainly the fruit either of second-hand study or of no study.

In the nineteenth century there dawned a quickened sense for reality. This quickened sense for reality became, in the twentieth century, a dominating passion. The fresh eye, turned upon the good ship Theology, could not see the hull for the barnacles. Many of these barnacles represented cumulative distortions of Scriptural truth by artificial minds. Theology had suffered, for centuries, at the hands of expositors who passed out of the pastoral and agricultural sphere, untouched by its principles of germination, growth, and husbandry; and who lived, moved, and had their being only in the realms of legalism, industrialism, administration, or academic disputation, until their minds were stereotyped in those molds. Medievalism and the "industrial revolution" had also left their thick deposits. Now, the twentieth century thinker is marked not only by a passion for reality but by hurried and superficial mental habits. The first disposition, therefore, on the part of those who lately have made the return to reality, has been to turn from theology in disgust, without stopping to remember that the best ship in the regular course of its service inevitably accumulates barnacles. It is said, however, that if a barnacled hull is brought into fresh water, the barnacles will drop off of themselves. Twentieth century biology is a fresh, deep stream. The good ship Theology, towed into its waters, may free itself from many artificial encumbrances.

The doctrine of "degeneration," though biologically sound, becomes ridiculous or repulsive to the fresh

mind when clothed in the garments of legalism. Pauline theology, in its main outline fresh and organic as Nature herself, has suffered severely from this cause. The present generation has resented the doctrine that we die in Adam because our old theological teaching suggested to us that the penalty came like a sentence pronounced in a law-court. The principles of Magna Carta have been bred into our bones. Our instinct for justice therefore cries out that if we are to be sentenced for any crime, we have a right to appear and be heard in our defence. And, in this particular case of the stolen apple, most people who have not a philosophical education are sure that they can prove an alibi. Our remonstrance then becomes: "If Adam ate stolen fruit, why should I be punished for it?"

This mental difficulty did not occur to people in olden times, because the solidarity of the family was, then, an accepted principle, as it still is among many primitive people. Where this sense of solidarity rules between tribes, if any member of one tribe commits an offense against an alien tribe, then any member of the offending tribe is expected (and expects) to pay the penalty. For instance, if one member of a Cherokee tribe should kill an Apache, then an Apache could kill any Cherokee he found. This proceeding was recognized as entirely proper by both tribes, even though the Cherokee killed in expiation had nothing whatever to do with the original murder. . . . This explanation is given here merely to show how St. Paul's theory could be illustrated, even under judicial or law-court forms, so long as people held to the principle of social solidarity.

But now the individual has become the common denominator, instead of the family or tribe. Needless to say, this leads into many social fallacies. Nevertheless, we have to make our explanations upon the new basis of individualism. The one penetrating principle of interpretation applicable to the life-process

which individualism can understand is that of the indivisibility of human nature. The individual thirsts for "experience." From this point of view, it is modernism and not the voice of the tribe, which says, "Homo sum; humani nihil a me alienum puto."[2] This sentiment is received with applause by the individualism of both ancient and modern times, provided it is spoken in the theatre and not in the court of justice. St. Paul's dictum, "In Adam all die," cannot be left out with impunity from the playwright's perception. The forum may be ignored by the spectator in the theatre; but it still stands. Consequence treads hard upon the heels of experience. It can be ignored for a time, but never escaped from. When the full cup of possible human experience has been drained, the cost must be reckoned up. Where the individual seems to escape from this accounting, society must pay, with usury. Individualism never pays, and indeed cannot pay, all its bills. Its favorite maxim when thinking of consequences, "After us, the flood,"[3] shows the mirth-disguised hysteria of an uneasy conscience.

The feeling of the modern child is that he did not ask to be brought into the world; and, therefore, his parent should start him with an endowment, not with liabilities. In theory, at least, our idea is that every child ought to start life with a separate bank-account. Yet, on the other hand (according to the modern disposition), no child must be held accountable for the debts of his father. The present generation has viewed St. Paul's dictum about our relation to Adam in the light of this prepossession about the capital-stock we want to start with. The current idea about Adam is that he should either settle his own bills, or else get the benefit of the Bankruptcy Act. The difficulty here, however, is that the Bankruptcy Act has not yet been accepted by Nature as a substitute for the bio-

[2] "I am a man; I deem nothing human alien to me." Terence.
[3] "Après nous le déluge." Attributed to Louis XV.

logical principle laid down in Exodus xx, 5, 6. Nature has a promise and a curse, extending respectively over a limited and an unlimited number of generations, but no bankruptcy act operating on a six months' basis. We may like it or not; but, like or dislike, the world is, for the time being, organized on that principle.

Since this is an age of biological scholarship, St. Paul's thought must be explained in biological terms, or our reason will balk at it. Excellent approaches to such a biological understanding of St. Paul's thought are now open through a study of the laws of inheritance as shown by Mendelism,[4] or through embryology and the theory of evolution in its new and revised statement. Popular expositions of these topics may be found in the latest editions of encyclopedias and school texts.

The present-day student of heredity feels that St. Augustine uttered a truth, the profound depths of which he could not entirely have known in his pre-scientific age, when he said: "Man is man's parent. . . . For all mankind was in the first man."[5] This is another version of the thought expressed, here, as the indivisibility of the human mind.

Similarly, the lecturer on genetics or heredity, when explaining how a black chick may come from a white hen, speaks of the "heredity basket." He takes out of the heredity-basket the factors which were originally put into it. If a black ancestor is in the heredity-basket, the white hen will carry the black, although the most careful examination of her feathers will not show it. In fact, the most lustrous white is that which has some black immediately behind. In the second or third generation, however, what is hidden will come

[4] "The doctrine that the segregation of unit characters will vary determinately the phenomena of inheritance and hybridization." Originally discovered by an Austrian priest, Gregor Johann Mendel, this principle was ignored by the nineteenth century, but is accepted by the twentieth century as a biological corner-stone.

[5] City of God, vol. ii, ch. iii, first paragraph.

to light. The man who would "know himself" will never enter into this revelation, fully, until he has seen his grandchildren.

Adam (the primitive, generic man) is our "heredity basket." Human nature has not changed, essentially, since his advent, so far as "natural character" is concerned. Hence, if we know what Adam was, we shall also know what we are. In Adam we see ourselves in the aggregate; in our grandchildren, we meet ourselves in the specific. Moreover, adopting by analogy the theory of "recapitulation," if we know what Adam did, we shall have a fair guide to what we ourselves are disposed to do. We may thus recover many a buried "complex," without recourse to Freud.

Start here, and it becomes readily apparent why the child must suffer for "Adam's" sin. The reason he suffers for Adam's sin is that he repeats it. Adam's nature is his nature. Parents sometimes wonder why their children fight, when left without supervision. The reason is that it was in Adam: Cain was his first child. Parents wonder why their little girls will sometimes take anything they get their hands on (call it not stealing). Embryology says the reason is, Eve did it.

The authors of our child-study books have a learned way of stating this simple truth. It is current doctrine that the individual is an epitome of the biological evolution of the race.[6] So the child-study texts say that our children fight because they have a pugnacity instinct, steal because they have the acquisitive instinct, and lie because they have good imaginations. All this means nothing more nor less than that they are living out their race-inheritance, doing what all children have done since first there were children of *homo sapiens,* and what all children will do until human beings evolve into angels.

[6] Accepting the recapitulation theory (embryology) in its broad outlines and by analogy, as approved psychology now does.

At this point we encounter the question, Why were children made that way? Why should God—if there be a God who is indeed loving and intelligent—bring children into the world with a disposition to fight, steal, and lie? This question is easily answered. These dispositions or instincts are really powers, when they are rightly trained or when the correct social graft is made upon them. But the value of these qualities depends entirely, in that social order in which we now live, upon the child's growing up in the right home. For when God gave the child, through Adam (the ancestral inheritance) these instincts, the plan also called for a family circle in which instinct should be trained or transformed into social expression. Once this family circle is broken, so that the child grows up as a waif—a child of the streets or of the world—then the natural character of the child, failing to make conjunction with that new acquired character for which the prolonged period of childhood was designed, works out its tendencies according to the law of the animal world rather than the law of the human world. Reading the records of the juvenile court would have converted Rousseau to orthodoxy. The man who finds himself in the penitentiary has done nothing more nor less than follow his "natural" or ancestral tendencies. He can blame Adam for his trouble with perfect logical consistency and with scientific correctness. He fell through Adam's sin (*i.e.*, these instincts which are in part the fundamental endowment of human nature); and, when he dies to society, it is through Adam that this death comes upon him.

At this point our radical who has had no religious training of a penetrating kind grows sentimental. The chorus is raised: "Yes, all this crime is only the working-out of our instincts. You would not blame a dog for doing the same thing, if a dog had been treated in

the same way.[7] What is to be done about it? Tear down the jails and prisons, which are the monuments of society's crime against the oppressed."

Along with the shutting of our eyes to the fact of degeneration, there has come an increasing unwillingness either to endure or inflict punishment for unsocial acts. The jury system is tottering, and many judges are beginning to encroach upon the pardoning power.

The revolutionist or the sentimentalist stops here, with a shrug of the shoulders, and a sense of the superior intelligence he shows in presenting his demand for a changed economic and governmental system. But where he ends, St. Paul begins. With him, as with evolution, the creature's responsibility is not for what he is, but for what he must become. Otherwise, the dinosaur would block our roads to-day. Our responsibility is not for our natural heredity, but for our acquired character, whether we acquire it or not. Thus, the possession only of our natural heredity, or ancestral characteristics, is a sufficient condemnation. According to the legal maxim, "Ignorance of the law excuses no one." The Pauline maxim may be phrased: "Failure to possess the acquired character excuses no one." On any other basis human society would become either an impossibility or a hell. Instead of the individual alone dying for his sin, individual and society would die together. The tender-heartedness which proposes to save individuals from the penalties of their sins would plunge the whole of society into ruin. The Pauline gospel proposes to save people from their "sins," not from penalties they earn by sinning. Its stock in trade is not immunity, but acquired character. The only effective prison-reform is that which abolishes the necessity for prisons. For, so long as society remains congested with decaying character, the prison is an Augean stable beyond the power even of

[7] The above statement is quoted literally from the speech of an American agitator.

Hercules to cleanse. This miracle awaits the cutting of fresh channels for a river of new life.[8]

St. Paul is sound to the core here. With his whole heart he loves his fellow-men. But he shows that love, not by toning down the consequence of lawlessness, but by summoning men to complete their evolution; to pass on, from the plane of natural tendency which brings death, to the plane of acquired character which brings life.

Society must give to each child born into the world the right acquired character. The immediate parents and ancestry, of course, beget the physical body with its natural disposition. But the imparting of the acquired character, from society to child, becomes also a creative or "life-giving" act, quite equal to that which brought forth the physical body. Indeed, the child's acquired body (character) is much more extensive, costly, and important than its natural body (physical inheritance).

If the right acquired body is not obtained, child and society will disintegrate together. But how can society fulfill this office, in its relation to the child? It is made up of individuals, and individuals can transmit only what they have. If they possess no "acquired body" of the right sort, they can transmit none. Civilization, in the past, has always proved a fatal disease, for civilization rests upon acquired character of a healthy type, which fails where God is not rightly recognized as an integral member of the social group. With the break in this relationship the human individual loses his balance and society is broken down by unsocial acts.

If we re-examine the account, in the Book of Genesis, of man's early steps toward a social career—a narrative about which the present generation has done more laughing than thinking—it will appear that

[8] Hercules performed the miracle of cleansing the Augean stables by turning the river Alpheus through them.

Adam's sin brought "death" into society because it was an unsocial act. He exalted an impulse of the moment over those personal relations which alone can hold society together. There were three members of his family: himself, his wife, and God. In disregarding God's request, Adam followed that natural tendency which gives impulse or instinct the right-of-way, regardless of what may happen to the social circle.

Adam therefore appears before us at the parting of the way which distinguishes, in the human world, a "living being" from a "life-giving being." Obeying his impulse, at the cost of breaking the social relation, he chose the lower path of the "living being." Action, however, upon this plane of natural impulse creates no social character. The span of history stretching from Adam to Christ is one in which discipline must perforce prevail, because God's invitation had been ignored. This span re-appears in the life-history of each individual, its termination marking the point where the destined Acquired Character is clearly seen and willingly accepted by the neophyte. Thenceforth the disciple is motived no longer by the lash but is drawn by the Vision.

The emerging of the perfected type of man's character, through Christ, came only after long periods of despotism, anarchy, and brutality. For it would have been useless to reveal the perfected or socialized type of character before men had wearied of experiment and search for satisfaction on the plane of natural appetite and instinct. The Divine Man's opportunity comes with the Natural Man's crisis. In the words of a recent convert: "At last I reached the point where it was either the muzzle-end of a revolver for me or Jesus Christ." This reluctance to act until compelled holds true of society even more than of the individual. The obstinacy of the material with which evolution has to deal is attested as fully in humanity as in the less conscious organic realm.

The new type of man, Jesus Christ, is not merely a "living being"; he is a life-giving being. In him we find that acquired character which alone makes an integration of individual with social life possible and enduring. Moreover, his action upon us is like that of a magnet upon iron. He not only draws us toward his higher level of development, but transmits to us somewhat of his own attracting power. And, so soon as this new power enters vitally into society, health flows in where before disintegration, decay, and death held sway. This is true even of its effect upon the physical body. Longevity follows the march of Christianity.[9]

Socially, we are made alive only as we are drawn from that plane whereon we are but living bodies, to that plane whereon we are life-giving beings. Every one, to-day, seems anxious to "live," although but few know how. It would appear that we have to learn, anew, that the life of the human race, as an organized society, cannot survive upon the plane of inverted impulse or desire. It can survive only upon that plane where the test-question is, not simply, "Am I living, to-day?" but further, "Am I a life-giving spirit?" Am I helping to create that social character without which our civilization is doomed? For, if I am not helping to create it, then I am a parasite nourished upon the life-giving quality of others' lives. The social existence of the man or woman who lives only upon the plane of natural impulse and instinct is made possible by the presence in society of those who are life-giving persons.

An individualistic or anarchistic reader will "disagree violently" here. This further word of more

[9] The more Christian character one possesses, the better he is as a life-insurance risk. In a day when the clergy feel so keenly their own shortcomings and are so subject to detraction, justice compels attention to the fact that the clergy are in a class by themselves, both as an insurance risk and as progenitors of genius. See table, Holme, "Trend of the Race," p. 329.

technical evolutionary explanation may, therefore, be added:

Man's organic equipment, as developed by evolution, is more general than specialized. The bee, for instance, is much more highly specialized, socially, than man. This specialization puts the bees into separate compartments, so to speak, not only with reference to the productive function, but also with regard to reproduction. Thus the bees' highly specialized society is attained through the atrophy of certain vital habits or processes. The male bee (drone) retained for reproductive fertilization, does not work; and the female worker-bee does not reproduce. The queen bee does not tend her young. But with man, every person retains his complete equipment of instinct and intellect: yet he has to meet conditions which often negative the exercise of the instinct.

The comparison, therefore, runs thus: Not only is the bee's civilization specialized, but the bee is itself specialized to fit exactly its niche in the social complex. While, on the other hand, although man's civilization has become highly specialized, man himself remains more generalized than specialized. Hence, unless some new agency of adjustment, not found in animal situations, is available for man, a painful maladjustment follows. This maladjustment can be entirely escaped from by no conceivable rearrangement of the external social order, for no plan of the social structure can be drawn which does not cramp the individual somewhere.[10] Chairs are a convenience, but those who use them must pay the biological price. The same is true of political and economic supports for the social body.

The path to higher levels of adjustment must be

[10] Each advance in the artificial arrangements of civilization, designed to relieve a constraint at one point, puts new and galling pressure upon some other point. At present, this tendency to shift distress-points, with each advance in culture, is peculiarly registered by obstetrical practice. See Holme, "The Trend of the Race."

sought, therefore, more through the study of energies than of arrangements. Repression leads to atrophy or revolt. "Sublimation," a favorite term of the newer psychology, savors of æstheticism rather than power. St. Paul's principle is the "transformation" of instinct. This, according to that eminent psychologist, G. Stanley Hall, is the one way ahead for the Western mind and nature. If the foregoing explanation is not cumbersome enough to suit the most academic taste, a still more polysyllabic statement may be found in "Adolescence," volume Two.[11]

The principle of Adam (our natural inheritance of tendency) was, "Impulse first." Jesus' principle was, "The social relation first." And, in each case, the circle of social relationship included God. In Eden, Adam said, "I am going to do what I want to do." In Gethsemane, Jesus said, "Let me do what God wants me to do." The way we face toward this question determines our attitude toward every other question. For this is the great circle of relationship which includes all other circles.

"The first man, Adam, became an animate being, the last Adam a life-giving Spirit; but the animate, not the spiritual, comes first, and only then the spiritual. Man the first is from the earth, material; Man the second is from heaven."[12] This reads equally well, whether as Scripture or evolution, although a literal-minded scientist might pause a while over the last word.

[11] G. Stanley Hall.
[12] I Cor., xv, 45-47, Moffatt's translation.

Chapter VIII

MECHANICAL VERSUS VITAL PROGRESS

Evolution and St. Paul unite in teaching that when the time for an advance has come, man must move on and up in the scale of existence, at the peril of death.[1] This law runs through our known world of organic life. On the lower plane of evolution, it is natural selection, operating through the struggle for the survival of the fittest and the drastic change of environment. Death, extinction, or degeneration is the penalty for failure to make the right adaptation (or, as expressed in religious terms, failure to obey the Divine command to "move on").

When we reach the plane of civilized society, however, this law, as one which organisms must unconsciously obey, is blocked, through the shifting from unconscious to conscious or self-conscious motiving. The drives which the creature unconsciously[2] responded to give place to those which man consciously responds to or which he himself selects. Thenceforth the law of advance holds only as a principle of choice, changing from natural law to moral law.[3]

Natural law is a description of the way things act under a given set of circumstances; moral law is the

[1] J. Y. Simpson, "Man and the Attainment of Immortality," p. 301. Acts xvii, 30. Heb. x, 26-31.

[2] This term is used relatively, not absolutely. The Neo-Lamarckian school does not deny conscious choice entirely, on the lower planes of evolution.

[3] This gradation is less abrupt than that conceived by the first school of evolutionary thinkers. Thus we escape Huxley's dilemma, according to which "cosmic law" and "moral law" clashed, introducing dualism.

statement of how a person "should" act under a given set of circumstances. Natural law is always obeyed; moral law is often disobeyed. Hence man has now reached the point where the capacity for discerning and acting upon moral law is the deciding factor in his destiny. Even intelligence of a high order is secondary in importance to moral alertness. For a general supply of ordinary intelligence in the commonwealth, where there is also a normally working moral capacity motived by a vigorous religion, provides a sure basis for civilization, while the highest intelligence detached from moral motiving provides no stable foundation. Where moral motiving has not kept pace with intelligence, society has been swiftly engulfed in chaos. There is no executive body known so impotent as a faculty meeting.

With this caution in mind, there is hope that it can be made plain to the public that some of the terms used, even by the latest writers on evolution, must be rectified before the religious leader or educator can make serviceable use of them. For these terms have acquired, and bear with them, stereotyped fallacies of Victorian agnosticism. "The further evolution of man must depend upon the struggle and success of rational efforts and ideals," says one thoughtful recent writer upon evolution.[4] Even at the risk of seeming to split hairs, the statement quoted must be corrected to read "moral efforts" before it grips either logical or evolutionary bed-rock. One who has lived on a college campus for a number of years comes to doubt the presence of sufficient driving power in "rational effort" to motive evolution or society, and begins to thirst for moral effort as David thirsted for water "out of the well of Bethlehem."[5]

[4] Conklin, "The Direction of Evolution," p. 239. Contrast his position with that of Simpson, "Man and the Attainment of Immortality," 1923.

[5] II Samuel, xxiii, 15. "Tabus" rule the dormitory. See chapter, "Survival Tests."

Moral effort is necessarily rational; rational effort, however, is not necessarily moral. It may be neutral or customary. But as a sign of recovery from the "automatic mechanical" materialisms of the 1870's, the use even of the word "rational" in connection with the further evolution of man is hopeful, though the patient remains pale.

The first thinkers who began to build systems upon Darwin's work built those systems upon the mistaken belief that practically all the lines of life were ascending lines. In short, the theological doctrine of the "fall" of man seemed utterly discredited. It was asserted that if man fell, he fell upward. The belief in what might be termed escalator salvation asserted itself.

It will be remembered that when the Darwinian theory was announced many churchmen opposed it. For a time, there was a pitched battle, with most of the clergy on one side and most of the scientists on the other. Until very recently, we have assumed that in this controversy the clergy were entirely in the wrong and the scientists entirely in the right. The honors of the debate certainly went to the scientists, much as do the laurels to-day when a business man debates with a socialist. However, the final test is in the field of administration. How does it work out? The fact that a man who stammers is at a disadvantage in the subway, does not prove that he is incompetent at stoking a furnace.

With the latest revisions of science before us, it appears that the instinct of the clergy was right, even though their arguments were often faulty and their tone of voice repellent. The position for which the clergy was fighting was one which it was necessary to hold; losing it, the entire line would be broken.[6]

[6] Essentially, the access of God to human nature, through the organic process, as well as through the later psychic form of communication termed "revelation."

For the inferences at first drawn by the scientific system-makers from the Darwinian theory meant nothing more nor less than moral disarmament in the face of an armed enemy.[7]

Evolution accepted as mechanical progress paralyzes religion as a vital process. It is as necessary for religion to assure the acceptance of a sound theory of human nature, upon which to build its structure of discipline, as it is for science to have a correct view of the sequences in the development of man's physical body.

The existing theory held by theology, at the time the Darwinian hypothesis was announced, took into account a two-fold process in human nature, degeneration and regeneration. The first scientific or philosophical systems built upon the Darwinian theory substituted for this two-fold process a one-way process of ascent in the scale of organized life. This was a very serious error.[8] The point is so important that a quotation is in order, from an article on zoology, which calls attention to this error and its later correction:

> "Lamarck" (1744-1829, French scientist) "believed in a single progressive series of forms. . . . The first post-Darwinian systematists naturally and without reflection accepted the idea that existing simpler forms represent stages in the gradual progress of development. . . . The assumption was made that (with the rare exception of parasites) all the change of structure through which the successive generations of animals have passed has been one of progressive elaborations.
>
> "It is Anton Dohrn's merit to have pointed out that this assumption is not warranted, and that degeneration . . . may have, and in many lines certainly has, taken place. . . .
>
> "The introduction of this conception necessarily has

[7] Buckham, "Religion as Experience," pp. 96, 97.

[8] Darwin is not altogether responsible for this mistake. It is in part a misunderstanding of his complete viewpoint by those who systematized upon him, not always with his approval.

had a most important effect in the attempt to unravel the genealogical affinities of animals. It renders the task a more complicated one; at the same time it removes some serious difficulties and throws a flood of light on every group of the animal kingdom."[9]

The scientific tardiness of some "advanced" church leaders and academic instructors can be gauged by the fact that, almost fifty years after the conception of "degeneration" was authoritatively put back into the definition of evolution, reports come to us daily in the newspapers of demands made for revising St. Paul so as to eliminate from church teaching his "obsolete" doctrine of man's degeneration. Some pulpiteers, indeed, have won national publicity, through the press, for being ahead of the times scientifically, when in fact their ideas hark back to biology as it was before Mendel and to evolution as it was before Dohrn. This error is the more grotesque when it is remembered that St. Paul indissolubly links degeneration with its remedial counterpart, regeneration, and shows no interest whatever in an exposition of degeneration as a detached item of social pathology. From the above quotation, it is apparent that St. Paul is not only in step with Twentieth Century biology, but is one of those minds which gave the world a prophetic formulation of eternally-valid life-principles, ages before the admirable "scientific method" was perfected.

But, it will be asked, what was the harmful possibility in the first systems framed upon evolution which made it necessary for the clergy to oppose their acceptance? The answer is suggested by a professor of political economy:

"There is no discipline worth considering in education, in morality, or in political life that is not the outcome of aroused fear. . . . The concentration of energies is as important as ever; but no method of bring-

[9] Ency. Brit., 11th ed., p. 1032, Zoology.

ing it about or of creating a new form of discipline has yet been devised to replace the motive of fear."[10]

But "fear" is not the only quickener of human energies which is at stake here. Another well-spring of energy is involved, "hope"—a power which comes into full play only where there is something to be feared set in contrast with something to be attained at hazard:

> "So long as men hope to be better, and fear to become worse, religion cannot die out. It cures degeneration through the development of character. Degeneration is the worst of evils; the will is the greatest of forces. Only when these two are put in opposition is progress safe and the super-normal attainable."[11]

The first systems built upon imperfectly understood evolution, with their false assumption of an automatic ascent, threw man's moral will out of fighting gear by removing the fear of danger to society. The most deadly thing that can be done to a person is to convince him that he is perfectly safe and completely provided for where he now stands.[12] If young and vigorous, the chances are that he will save himself from decay by fleeing from his guaranteed safety. A larger provision of legitimate apparent danger to meet the biological demand of youth for it, will minimize the gravitation toward vice, the chief lure of which is its high percentage of risk.

The substitution of an ostrich disposition for Viking blood marks an abysmal descent in the career of individual or people. That this "fall" takes place under the very name of progress is in the ordinary sequence of symptoms, for the first stages of decay are always attended by an impenetrable complacency.

[10] Patten, "Social Basis of Religion," p. 216.
[11] Patten, "Social Basis of Religion," p. 13.
[12] "Education of Henry Adams," pp. 34, 35, describing loss of his religious instinct. Quoted, ante, chapter IV.

One vexed question will find an answer indicated by this discussion: How did it come about that so many churches have been emptied? Because they have made salvation too safe. This truth can be cast into a formula: The proportion of empty seats in a church is in approximate ratio to the elimination of danger from its creed. Abolishing hell and the devil attracted crowds so long as it drew the lightning of heresy upon the preacher's head. But when it became so safe that the mass of the clergy could indulge in it, the pastime became as insipid as California peas. It is now more dangerous to preach for hell than against it. Pulpiteers, therefore, who would rather be persecuted than forsaken, may call for a new edition of Jonathan Edwards.

In Twentieth Century science, "degeneration" is the interchangeable term for "hell." For the eight main precipices of Dante's Inferno it substitutes four: (1) Locked adaptation, following the complete conformity of individual to environment;[13] (2) special degeneration; (3) general degeneration; (4) extinction.

The New International Encyclopedia, 1922 edition, articles "Degeneration," "Degeneracy," catalogues four chief forms:

> "(1) Degeneration during the growth of the individual.
> (2) Degeneration of the individual, more or less total.
> (3) Social and institutional degeneration, often affecting whole peoples. . . .
> (4) Individual moral degeneration in the human races, resulting in the production of moral degenerates and criminals.
>
> "It is worthy of observation that the occurrence of atrophy, of degeneracy in man, is nearly everywhere foreshadowed in the rest of the organic world, where

[13] See chapters "Growing a Backbone" and "Building a Brain."

it is a normal process, and the necessary complement of progressive evolution."[14]

The following reads like a commentary on St. Paul:

"The death or elimination of the individual member which has become useless or out of harmony [15] with its physical and social environment is also in the course of nature. . . ."

Most minds are pictorial, or else tactual, advancing, snail-like, by antennæ rather than by concepts. One reason why the picture-show is prevailing against the church and emptying it, is because the church has taken the large vivid pictures out of its gallery of religious expression. The ancient prophet "saw," not Jehovah himself, but his "word," or "felt" it as "fire."[16] Those who see and feel truth think clearly and act forcefully; but how can the visually-minded person see, without a word-picture? Jesus said to Thomas, "Look at my hands, put your finger here; and put your hand here into my side; cease your unbelief and believe." Thomas answered him, "My Lord and my God!"[17] The mind of "Thomas called Didymus" looms large in the population census. But, although his mind is not of the highest type, Thomas holds doggedly to conviction after he has seen or touched the body of Truth Incarnate, and advances, morally, beyond the more gifted person who has neither seen nor felt the "word."

Conviction is the fountain-head of moral force. Conviction rests upon perception; and perception, in a hurried, mechanical age, is mainly that of things seen and handled. The sign-painter therefore uses,

[14] For an illustration of this, see Ency. Brit., Handy Vol., 11th ed., Vol. ii, p. 297.

[15] "Out of harmony," *i.e.*, inadequate adaptation is as fatal as complete adaptation.

[16] Amos, i, 1; Jeremiah, xx, 9; v, 14.

[17] John xx, 28. Moffatt's translation.

to-day, strong colors and broad lines. Liberalism, however, in the name of progressive thinking, denies this privilege to religion, and dissolves the great pictures of the Bible into generalizations and subtleties.

Thus the force of "imagination" is withdrawn at the very time when it becomes most needed for re-enforcing the ascending drive of the life-process.

The records both of juvenile courts and of adult tribunals show that the picture of Satan has been taken out of the primers prematurely.[18] It will be time enough to erase the word "Devil" from the vocabulary of sound, progressive thought when the fact of degeneration disappears from the life-process. Each advance in psychology, science, and evolution shows that Jesus' vocabulary was 100 per cent serviceable. Man will never outgrow his mental need of symbols.

Before the microscope was known, religious insight penetrated the invisible and recorded its processes in colors vivid enough for the average mind to perceive. The sudden erasing of the picture, by "rationalism," in the name of a science and evolution which the rationalist does not correctly portray, has been followed by purblindness, leaving man to stumble toward unsuspected chasms. Man must see the invisible or perish. If he can see the invisible as "principle," colorless as the atmosphere at noontime, he is a scientist or a philosopher, and not the average man. According to recent intelligence-tests, the multitude is not yet ready for words of five syllables. Let religion, then, spell the word "degeneration," if need be rather than fail, with two syllables, and for good measure throw in horns and hoofs. Satan's scientific dissection, coming

[18] See editorial, "The Great American Failure," New York Times, Aug. 30, 1923; Report Law Enforcement Committee of the American Bar Association, 1923; resolution, Legislature of South Dakota (see Christian Century, April 26, 1923, p. 538) urging the churches to intensify their work, in order to check the increasing juvenile delinquency.

later, will be a strong stimulant to further thought, for the adolescent mind. In modern painting, the trend is toward more color, not less. "Our wrestling is not against flesh and blood. . . ."[19] These are the words of him who said, "I have fought the good fight." The time for argument over the "fall of man" is past. The question now before the house is, how to combat it.

It is now clear that society will always have to do with the problem of the "fall" or degeneration of man. It is also clear that this "fall" is not a mere something which happened, ages ago, to one man, Adam, but that it is a permanent tendency in human nature and in social institutions. We have learned that evolution consists both of progress and reversion; that the word is by no means a synonym for advance only; that evolution alone cannot save us, for unguided evolution works in two directions, forward and backward; that it is a field for the action of degeneration as well as of continued progress; and that, unless adequate means and motives for regeneration are supplied, evolution may as readily take us back to barbarism as get us further from it.

When studying the teaching of St. Paul it should be kept in mind that when he speaks of "death" he does not mean, exclusively, the termination of the life of the physical body. Nor, when he speaks of life or resurrection, does he refer exclusively to a new event taking place after the physical body has been buried in the grave.[20] According to St. Paul's thought, a man is dead to society, so far as its advancing program is concerned, when he exists only as a "living body" but not as a "life-giving being." For the person who exists only as a living body is a parasite upon a life-giving society. Not only is he degenerating, himself, but he

[19] Eph., vi, 12.

[20] In the preceding chapter, St. Paul's distinction between a living being (or body) and a life-giving being (or person) was explained. I Cor., vx, 45.

is helping to sap or destroy the life of society. He is a "body of death," or death-carrier. The presence in society of numbers of persons who are only "living bodies" (and not life-giving beings) hurries society itself toward a state of degeneration.

St. Paul tells us that he put an end to his own career as a "living body" (the natural man), not waiting for death to perform that act, in order that he might forthwith embark upon the higher career of a life-giving being. His crucifixion with Christ and resurrection with Christ took place while St. Paul was still a young man, and divides his earthly existence into two periods, one of which (the first, or natural) was lived upon a temporal and earthly plane, while the second was lived not only in time but was the beginning of St. Paul's "eternal life," or life on the Christ-plane. In scientific terminology, this "eternal life" begins when the person, penetrating familiarly the invisible, establishes his linkages with the deeper element in the environment.[21] The type of death which St. Paul has in mind, in describing this experience, is that of "losing one's life to find it." He tells of himself and others who "died to sin," and who were baptized into the death of Jesus Christ, and rose out of this death to walk in "newness of life." "Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus."[22]

The main current in the Roman Empire at the time St. Paul declared his gospel was turning into the reversionary or degenerate aspect of evolution. The Empire was honeycombed with human beings who were death-carriers, because they were only living bodies. These people had infected the body-politic; society and individuals were degenerating together. These death-carriers were the people who were trying to live in their

[21] For a fuller working out of this thesis, see J. Y. Simpson, "Man and the Attainment of Immortality."
[22] Rom. vi, 2-4, 11.

natural impulses and appetites instead of for the community and God. While having the outward form of human beings and apparently the intelligence of members of the human race, these individuals were reverting to the animal plane, having given their impulses and desires the right of way over those personal relations which alone can hold society together.

There came a point in the evolution of mankind where the making of further progress depended upon the dominance of the loving, intelligent will in society. This principle is no less essential to the survival of civilized society than was "natural selection" to barbarism. At this point there is a break, or lift, in the evolutionary process.[23] "Organic evolution is pushed onward and upward from behind and below. Human evolution is drawn upward and forward from above and in front by the attractive force of ideals."[23]

In the first rude epochs of human life, social coherence depended upon instinct or utter necessity. The family, clan, and tribe were compact units. Even physically, the individual could only survive by merging his life into these units. If he separated himself by an unsocial act from this social body, he risked death at the hands of an alien enemy, or from sheer isolation. The family, clan, and tribe were, indeed, his larger body.[24]

But in the further course of social evolution the day dawned when the sense of individual self-consciousness emerged clearly. The individual saw himself as a separate unit, having the power to choose whether he should live with family and clan or independently of them. He was able to draw a sharp dividing line between his personal consciousness and his community

[23] See diagram, page 67, "Strategy Chart." See J. W. Buckham, "Religion as Experience," quoting LeConte, pp. 96, 97.

[24] Cain's pathetic remonstrance at the severity of the sentence pronounced upon him must be read literally. This is a perfectly preserved voice from clan life. Genesis iv, 13, 14.

consciousness. He saw that it was possible for him to live either for himself or for society.

This emerging self-consciousness first expresses itself as disobedience. The psychology of Genesis, in the narrative of Adam and Eve in the garden, is perfect as a cross-section of life. Newly emerging self-consciousness runs toward the point where a clash of wills may be experienced, with the same uncanny haste and persistence shown by chickens in finding the one gap in a long fence. To find and pass through this gap becomes the one aim of the chickens' life until they have done it; but, once the exit is an accomplished fact, the process reverses itself, and the fowls' one aim in life becomes, to get back in again. But, alas, it is easier to get out than to get back in.

The first thing the discharged "Regular Army" soldier wants to do, after getting his uniform off, is to insult an officer. The discharged soldier rejoices in blocking the sidewalk and compelling his one-time master, the lieutenant, to step out into the mud. He does this not in hate of the officer but to prove to himself and the world that he is now a free man and his own master, as good as the best and as high as the highest—while his money lasts. After quitting his period of compulsory service the discharged soldier goes through an awkward stage, during which the assertion of his free-will may often take the form of unsocial acts. At the close of that awkward period the discharged man may do one of two things. He may either socialize himself—that is, readjust himself to the voluntary team-play of a free society; or he may drift back into compulsory service again, re-enlisting in the army. As a side-light on social evolution, it should be noted that the more violent the discharged man's reaction against his former compulsory discipline is, the greater the probability becomes that after a period of irresponsible freedom, in which he declines to socialize

himself, he will re-enlist and go back for another compulsory service period in the army.

Society has a similar rhythm. It can rest only upon one of two bases: despotism, on the one hand, or freedom on the other. Despotism is the compulsory adjustment of the individual to the group; freedom, the voluntary adjustment of individuals to society. Human history, in the past, has chiefly consisted of an oscillation between these two forms. It is one long-drawn-out story of the discharged soldier re-enlisting for compulsory service, because he has not been successful, after his release from authority, in socializing himself.

A despotism thrives where force and intelligence dominate. A democracy fails where only force and intelligence dominate. The success of a free society depends upon the emergence of a new motive element in character, namely, Love.[25]

An affection that is capable of steady, prolonged, self-sacrificing exercise, is distinctly a human characteristic. Where it is normally developed and served by trained intellect, this faculty of affection does, for free social life, what natural selection did for pre-social life. But, by some curiously fatal error, the customary training of the mind has stereotyped into an art which separates intellect from affection, often, indeed, believing that affection vitiates intellect.

Here, the pedagogy of the school of Jesus was unique, so much so that it should have been considered a revelation upon the art and atmosphere of teaching. John Fiske's contribution to the theory of evolution, namely, the rôle of the lengthened period of infancy in the genesis of mind, needs to be re-examined at this point. The application of a profounder logic to its

[25] Defining this term in its Scriptural sense, and not confusing it with contemporary conventional thought of "love" as easy-going, infinitely-indulgent good-nature.

interpretation indicates that affection was the genetic factor. That is to say, Mind followed affection; it did not precede it. Increase of affection, in *homosimius,* brought increase of mind. Yet it is thought to be educational wisdom, twenty centuries after Christ, to believe that affection clouds the mind. Genetic laws, however, are obstinate. The Twentieth Century pedagogy, operating in part upon this desiccation theory, has notably failed and must continue to fail. Increase of affection increases mind-power; decrease of affection clouds the mind.

Until the cultivation of the affections—among the last-emerging and greatest of the higher evolutionary "drives"—becomes the charter-principle of organizations, schools, trade-unions, industry, blocs, etc., society will remain, as at present, precariously balanced at the head of a greased chute.

Above the line of barbarism, therefore, the motive-power is vital, not mechanical. Beyond the rude boundary-line where natural selection ceases to act as a conservator of life, the next step forward must be motived by the loving, intelligent will. Freedom survives only where individuals are ready to sacrifice a part of themselves in order that society may have its complete and wholesome life. In the Divine Logic, this sacrifice is looked for, not through the atrophy of a part of our nature, as among insect colonies, but through free self-limitation motived by a love that lifts the individual above the determinism of the natural plane.

The transformation of instinct is now the deciding point in the life-process. Where freedom is retained, such transformation is possible only through the sufficient development of love. The transformation of instinct through love opens to the individual outlets for activity and expression, on a higher psychic plane, to the full measure of his capacity. Thus the life-

process atones, to the individual, for the self-imposed limitation on the lower natural plane.

The Christian revelation interprets aright the Cosmic Process when it shows God as making his supreme effort, in the training of his children, at the point of destiny where they must advance into and through a higher standard of affection. The perfect mind flowered in One who at the same time most perfectly manifested affection in action. Society will advance when it has this mind.

It was the insight of St. John that in Jesus Christ, truth (the Logos, the Word) impregnated the whole man (became flesh); and hence through him truth is able to reach out and lay hold of our complete humanity. He touches and releases thought in us through quickening and energizing the sources of thought: imagination, affection, feeling, and will. He energizes us to the core of our being, once we have fully opened our minds to him. And through this vital touch, he enables us to begin the transference of our energy from lower to higher centers of our being. He therefore, being lifted up, draws us toward his own higher level. Social gravitation then finds its counter-agent in psychic levitation.[26] "We all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as by the Spirit of the Lord." This is consummate biology and psychology too.

[26] John xii, 32. This use of the term is not to be associated with the physical phenomena sometimes reported in connection with "seances."

Chapter IX

GOING BACKWARD, AS SEEN IN EVERYDAY LIFE

A great scientist who was asked when there would be a further improvement in man, answered: "Not till the coming of the next ice age." Jesus, realizing the exceeding difficulty and slowness of making any real social advance, stressed the necessity for two ingredients: one was "salt," the other was "leaven." Salt was the commonly used, and precious, preservative of ancient times. "Leaven," properly balanced and watched, made the dough rise; but, in the hands of the over-confident or careless housewife, it hastened decomposition. The agent, therefore, which hastened change in the texture of the "staff of life" must be in right proportion and used by an active mind; otherwise the whole lump, flour and leaven together, would be lost. Putrefaction set in rapidly, in a sub-tropical country; hence it was never necessary for Jesus to italicize the word "salt" when he used it.

These figures of speech are true also for the human process. Along with the progress-bringing ingredient there is need also for the social preservative, even though it sometimes stings. Lacking it, the expected "progress" often turns out to be decomposition. Society, to-day, is as careless in its use of "leaven" as it is sparing in its use of salt. Eagerly as a social advance is desired, and much as we are preoccupied with its details of organization and strategy, a prudent army will not altogether neglect the condition of its rear-

guard. For no strategic situation is so perilous as that in which the rear-guard has relaxed discipline and fallen back, while the vanguard has gone too far in advance of the main supporting body.

Society, to-day, shows a pronounced retrogressive trend. Irritability is out of proportion to well-directed action and affection. A veteran teacher, widely known and loved, said of himself, "I have not been right" (in disposition) "since the war." Speaking of a fundamental industry, Roger Babson says,[1] "The producing power per man has fallen off from fifteen to twenty per cent" (within the last few years). Deliberate slacking is becoming a cult in some labor organizations. Agricultural labor, also, is rapidly losing capacity and worth. Dr. Sidney B. Haskell[2] says: "Ideals of workmanship are lower to-day than they were thirty or even twenty years ago. And we are going from bad to worse." A veteran educator says: "I have been in educational work for thirty-two years and have observed the capacity of students drop from year to year."[3] Those who have turned to costly educational institutions and to the unspoiled spirit of youth for social salvation are met with this word from a teacher: "The youthful creative energy that might renew a prematurely aging civilization is inhibited and often beveloped into additional destructive force."[4]

Our first tendency is to seek a way out by changing the external organization or machinery of civilization. External machinery, like "custom," should of course continue plastic, to fit the growing body instead of cramping it. But, with the increasing demand for changes in economic or political organization, there

[1] "Fundamentals of Prosperity," p. 9.

[2] Director, Massachusetts Agricultural Experiment Station. Commencement Address, School of Agriculture, Storrs, Conn., 1923.

[3] For causes of this, other than heredity, see chapter, "Survival Values"; see also Patten, "Social Basis of Christianity," pp. 213-215.

[4] Harry F. Ward, Columbia University, in "Christian Century," June 28, 1923, p. 812.

has come, step by step, a dimming awareness of the truth that, without self-socialized individuals, no conceivable form of organization will work. The self-co-ordination of individual character, and the emphasis upon the development of the Other-regarding attitude, have almost entirely dropped out of the program of non-Christian group organizations, and Christianity itself has been half-stifled in its own effort to propagate the Mind of Christ.

It is rightly recognized that there is no way out except through a change in motive.[5] Those who are convinced that the "profit-motive" has failed, plead for the co-operating motive. But the co-operating motive is unknown to psychology or history. Rather, co-operation is a rider upon the instincts of fear, acquisition, or affection. Only by reaching down into the empowering instincts can co-operation thrive. Successful co-operation is born either of an emergency-consciousness or else of a vigorous religious emotion. That is, it arises either in "Live-or-die" situations, or in "Love God" situations. The religious co-operative succeeds, and the emergency co-operative succeeds: none others do.

Motive power, then, for bringing an improvement in social organization, as for compassing an internal co-ordination of faculties in the individual himself, must come either through facing an emergency, vividly recognized; or it must come through the religious nature. And, as it has heretofore been explained, even the religious nature slumbers where one is conscious neither of visible nor invisible danger. The root of the problem, therefore, is traced to religious morale. And, no emergency-consciousness, no religious morale. When the fires underneath the boiler go out, the most perfect engine comes to a standstill.

Yet, in the face of sound psychology and menacing events, the demand is still made that preachers shall

[5] Christian Century, June 28, 1923, p. 811.

be "heralds of the dawn." Since the public safety now requires that the blind-fold should be removed from the nation's eyes, in order that we may see the depth of the precipice we are approaching, one may be pardoned for answering that some of the best-informed scientists are now becoming heralds of disaster, not heralds "of the dawn." Prophecy never has been as gracious an act as laudation; but advance warnings are more profitable than post-mortem autopsies.

We have to do, not with a doctrine of the "fall" of man, but with a condition. More than fifty per cent of the obstinate practical problems we have to contend with rest, not upon a "doctrine" of the fall of man, but upon the actuality of below-capacity living.

> Every alert school-teacher plans his work upon that basis.
>
> Every contractor, before starting to build a house, calculates upon that theory.
>
> Every policeman does so.
>
> And all the insane asylums, prisons, and standing armies, are our tacit admission of that fact.

. . . . . .

We now approach a pivotal point in this discussion. As we read our daily paper, we are ready not only to admit but to exclaim against the profiteering and the "slacking." We may, perhaps, even be able to extract a measure of righteous enjoyment from contemplating the exceeding wickedness of some people in particular and of most people in general. But the problem can never be solved, if we stop here. Hope of solving the problem dawns only where the perception of the fallen state of mankind comes upon us as personal conviction; where our eyes are opened and we see that this lawlessness is part and parcel of one reversionary tendency that is in us all, and that will bear fruit in all of us unless we take adequate measures to counterbalance it.

The retrogressive or downward tendencies in human nature have often wrecked civilizations, and those tendencies will wreck American civilization unless counterbalanced. But where are we to begin with this counterbalancing process? What effective counterbalance is there? And how is this upward-moving force to make itself felt?

"Encourage us," a voice replies. It is indeed the duty of the church to give encouragement to society in its day of need. This, however, does not mean—as so often interpreted—that it is the duty of the Church to encourage people who are building houses upon sand. Indeed, the greatest injury a thought-leader can do the Republic to-day, is to provide a hot-house atmosphere for the culture of shallow optimisms. Administering the consolations of religion to people who have not yet awakened to their true condition is nothing short of giving opiates to a person who is in pain, while leaving his wound to gangrene.

With all the facts before us, it is doubtful if religion can begin to lift up the fallen body of humanity until it is clearly seen that the body *is fallen:* until we hear, once more, that voice which has cried, through every awakened age of history, "O wretched man that I am! Who will rescue me from this body of death?"[6]

St. Paul flatters no one. When he cries out, "Who will rescue me from this body of death," he is lifting up a death-cry for every member of the human race. "In Adam *all* die." Not one of us can possibly escape from these death-tendencies in the body of mankind.

Our disposition has been to reply, "No, this cannot refer to me. I am not living in a death-body. I am not wretched. I am getting along very well, thank you; and I should be obliged if you would lift up your death-cry somewhere else than under my window."

Whatever he may think about the lawlessness of strikers or the total depravity of capitalists, the typical

[6] Romans vii, 24.

person, nurtured in the comfortable faith of the past thirty years, holds to the confidence that he is himself a pretty good sort of fellow—good enough, at all events, to "get by," especially since the brimstone hell has been abolished by scientist and pastor.

During the last generation we have, indeed, developed a code of manners, which has become especially binding in the church itself; and under this code it has come to be regarded as bad form for the religious leader to speak in other than complimentary terms to those who make up the congregation facing him. The mourners' bench has been removed and sold to the dealer in antiques. It is the preacher's duty to remember that those before him are "human"; and, under the ascent-theory of humanity, that is compliment enough.

Yet when we thrust in the probe of analysis, as Paul does, and get into the components of this humanity, we find that it is made up of two elements in unstable combination: elements which, for lack of better terms, can best be called animal elements and divine[7] elements, *i.e.*, the human is an unstable combination of the animal and the divine. Sometimes one element is in the ascendant, sometimes the other. Every man is, potentially at least, a Dr. Jekyll and Mr. Hyde.

When we understand *the true extent of our body* this becomes much more clearly apparent. Indeed, it is more correct to say "bodies" than to use the singular form "body"; and most accurate of all, to think of our body as made up of concentric overlapping layers.

> I have a body. First of all, it is a little *physical* body, weighing somewhere between one hundred and two hundred pounds. Next to this, in successive enfolding layers, is my *social* body, which is just as truly and inescapably a part of me as my physical body.

[7] Lest any should balk at this terminology as theological rather than scientific, it may be explained that even the writer of the article on evolution in one of our latest encyclopedias employs these contrasted words.

My physical body is labelled Marshall Dawson, while the first layer of my social body is known as Storrs, Connecticut. A larger and slightly looser enfolding body is known to geographers as the United States of America; and beyond this come those areas of my social epidermis known as Europe, Africa, Asia, and Australasia.

If you ask me the polite question, "Good morning—how are you to-day?" I may answer, if I strictly observe the conventions, "Very well, thank you." But this is an exceedingly provincial answer, for it refers only to the smallest and most insignificant part of me, namely, the little nucleus of flesh, bone and blood that is or rather ought to be labelled, "M. Dawson, *Ltd.*" Answering for "M. Dawson, Limited," I might however reply, instead of the customary "Very well, thank you," in a different tone, and say, "I have a felon on one of my thumbs." That would be accepted as a sensible answer.

But the exact truth of the matter is that "M. Dawson, Ltd." has no felon; yet, nevertheless, "M. Dawson, *Un*limited" is in a very bad way.[8] For he is suffering from a dislocation in the Ruhr; and his outlying veins and arteries, commonly known as the railway transportation system of the United States, are congested, so that when M. Dawson, Ltd., goes from Willimantic to Hartford or vice versa, he sometimes hobbles like a victim of locomotor ataxia. M. Dawson, Unlimited, is not much troubled to-day with bubonic plague in that area of his larger body known as China; but in that part of his body known as Faculty Row influenza has broken out, and will undoubtedly pass over from my social epidermis to my physical epidermis and thence to my internal organs, resulting in acute inconvenience to my nucleated personality! Taking it all in all, the insignificant part

[8] Diagnosis, March, 1923.

of me known locally as M. Dawson, and known to myself and God as *M. Dawson, Ltd.*, is getting along fairly well, although not as yet wholly recovered from the coal strikes in Illinois and Pennsylvania; but the more important part of me known to myself and God as *M. Dawson, Unlimited*, is in a very critical condition. M. Dawson, Ltd., is broadcasting the formula, "Pretty well, thank you"; but M. Dawson, Unlimited, is broadcasting St. Paul's cry: "O wretched man that I am! Who will rescue me from this body of death!"

Where are our imaginations? For, if we have imagination, how can we escape the application of St. Paul's insight to our own lives? My body is indeed a body of death, beyond doubt or cavil—that is, in my body's present condition. What shall we do, then? Pass on to the latter half of the exclamation: "O wretched man that I am! Who will rescue me from this body of death? God will! Thanks be to him through Jesus Christ our Lord."

If the first half of this exclamation stood alone, it would be the despairing voice of a lost soul in a dying civilization. But followed swiftly as it is by the shout of deliverance, it reveals to us an awakened, aroused nature, fully armed for the conflict and confident in its leader.

The church, in those periods during which it has sunk to a low level of debility (and, figures to the contrary notwithstanding, the last two decades have been such a period), has expended its strength mainly in preparing its novitiates to weigh and discuss the "fourteen points" of conduct. It has produced connoisseurs in judging the merits and demerits of sermons, and developed candidating tortures at which a vivisectionist would turn pale. Whereas the one thing above all others which the church should imperatively have done, and which the church only could do, was *to energize its disciples for making the necessary and difficult transition from their animal nature to their*

divine nature.[9] And as a result of failure here, the world has become congested with unregenerate persons. Dissociate *characters,* unco-ordinated personalities, arrested moral and spiritual development, is not the exception but the rule. Hence the process of social and personal degeneration, lacking the check of that stream of ascending energy which religion should mightily have supplied, has become so accelerated as to leap into prominence even as a headliner in our freshest encyclopedia.

The phenomenal power which is manifested in the great followers of Christ has sprung from the union, in their experience, of these two elements: (1) Activity aroused through the knowledge of personal and social danger; and (2) the repose or refreshment of spirit which is the possession of those who turn habitually to God as the Father. Degeneration gets its hold upon us both through fatigue and inertia. Our religion has in it (when it is not emasculated) that which can save us from surrender to the one or the other.

Pine-trees growing together in a forest slough their lower branches as they elevate their crowns. No artificial pruning is necessary; the growth upward accomplishes the change. The sap is withdrawn from the lower limbs and sent into the crown of the tree; then the lower branches atrophy and disappear, leaving only a clean straight trunk. This is one of the many applications, in nature, of that principle glimpsed by St. Paul, of the development of higher aspects of life out of the atrophy of lower aspects of life. The higher development comes through the

[9] Or, as G. Stanley Hall would express it, from their egocentric to their heterocentric basis; which, translated into English, means, passing from the Self-regarding to the Other-regarding focus of consciousness. Still another term employed by current technicians is Ethno-centric. "Race consciousness" would be a good synonym, except that this term has already been pre-empted by certain organizations and stereotyped into limited and special meanings.

transference of the center of the tree's activity from the lower to the upper levels. *An ascent in the scale of living is won only through transferring energy from lower to higher centers of interest and activity.*

This is the working principle back of the process of *regeneration.* There is no automatic principle operating either in the world of nature or society, by which the inexorable process of degeneration is nullified. Regeneration comes through the transference of energy by will or desire, aided by a Helping Influence which engages Cosmic with Personal force. Something in the organizing principle of the tree said, "Up, up"; and an aiding force of levitation constructed a stately column commemorating the victory of Life over gravitation. But the tree pumped mightily.

Jesus said, "And I, if I be lifted up from the earth, will draw all men unto myself." The lifting up of Jesus Christ gave mankind a new and higher center of attention and interest, in the realm of character. The crown of personality rose higher; the shaft became more erect and direct; lower interests and desires withered. St. John's interpretation of Jesus' purpose in accepting crucifixion is a literal recording of the effect which actually happened in men wherever His cross was seen. At the time Jesus came, the humanity of the civilized world was reverting toward animalism. Even the best things were perverted from their natural uses.

The philosophies of the ancient world were strewn with the noblest ethical principles, delightful to the reason but impotent to stay the downward sweep of degeneration. Something stronger than a maxim was necessary. Only a dynamo could check the backward trend in evolution and bring the forward trend into motion.

. . . . . .

You can multiply laws, and yet society will die. The Roman Empire did not perish for lack of laws.

You can advance science, and yet society will die. Greece did not sink for lack of intelligent minds—our scholars still bow their heads in homage to the minds of Plato and Aristotle. But law and science, together with Christ-like character—the enthroning of the "loving, intelligent will"—can create a society, strong, happy, and advancing, a Kingdom of God on earth. Only by enthroning this new and higher character can any reasonable affirmation now be made of belief in a "progress of mankind onward and upward forever." Every other alternative conceivable has already been tried, and has demonstrably failed.

At the heart of a free and advancing society there is and must be, therefore, a Cross. And that cross is the Cross of Jesus Christ, upon which the individual continually sacrifices his "living body," as the purchase-price of larger life for himself and society.

The last step in social evolution is the relating of backbone and forehead to heart, or, stated literally, the co-ordination of intellect, moral consciousness, and affection. Moral consciousness is developed through facing situations four-square without evasion; affection is developed and clarified through accepting responsibility for nurture; intellect can pioneer the way only where a voice is heard, a picture seen, or a purpose felt, either from the visible or the invisible world.

Whether the line of life shall now advance or turn backward upon its course depends upon what man does with his newly acquired capacities, moral consciousness, affection, imagination, and intellect. The failure rightly to relate these high-powered capacities to the human organism as a whole, and to the social complex in which we "live and move and have our being," will destroy man. The recognized phenomenon of dissociation of personality, heretofore pointed out and described by psychologists in the case of individuals, takes hold of the social organism also, and makes its life a disordered dream. Shutting our eyes to the mind of Christ has invited this condition to-day.

Chapter X

EVOLUTION AND CONVERSION

Evolution was introduced to the popular mind as a ladder stretching from earth to heaven.[1] But unlike the ladder Jacob saw, upon which angels ascended and descended, there was no back-traffic; all went "onward and upward forever." The revised sketch of the trellis or frame upon which Twentieth Century evolution shapes its processes looks, however, like a tall tree. The greater number of the branches of this tree, after running out for a certain distance, short or long, have been lopped off. These lopped branches represent the "blind alleys" of evolution.

Conversion may now be interpreted against the background of these "blind alleys" of evolution. There are two main types of conversion, which may be named "timely" or normal, and "postponed" conversion. As the child matures, there comes, with dawning adolescence, the signal for a shift in his life-focus from the self-regarding to the race-regarding or other-regarding emphasis in motive. If this shift is made with timeliness and completeness, the youth's nature is reintegrated upon the new motive-center, and the individual passes along the main trunk of the evolutionary line of advancing life. If, however, the shift is not made, the individual, left on the self-regarding drive, passes out horizontally or obliquely, leaving the main trunk,

[1] "Échelle des êtres."

and soon finds himself on a lopped branch or blind alley.[2] For motivation, left to the self-regarding drive after the call made by God and nature for the other-regarding drive, the individual must thenceforth rely entirely on his own generator, instead of being re-enforced powerfully by the main cosmic energies. The self-regarding generator, after having departed from the main line or highway of evolution, drives on some distance, more or less, and then runs down or finds the road blocked. Then, so far as the evolutionary line of advancing life is concerned, that is the end of this particular individual, unless, becoming distressed or alarmed over his predicament before it is too late to get out, he turns around and traces his course back along the line of his lopped branch or blind alley to its junction with the main trunk.

It will immediately be seen that this is a very different life-background from that suggested by the idea of evolution as a ladder. For, where evolution is conceived to be a ladder stretching to the skies, it seems foolish or "weak" to turn back for anything that has been passed by—even for the Ten Commandments. The natural obstinacy and pride of the individual is therefore re-enforced by this fallacious understanding of evolution. This deceptive and menacing attitude persists in the popular mind, even after the scientific-religious controversy from which it started has passed on to new ground. It lingers like carbon monoxide, odorless, invisible, and therefore the more deadly,

[2] For the technical reader, it may be explained that the three factors entering into the analogy used in this chapter are, (1) the tree-diagram of evolution; (2) the "recapitulation theory," according to which the life-history of the individual is seen as a recapitulation of the biological experience of the race; and, (3) the "below-capacity" concept of the new educational psychology, together with the known disposition of the individual toward functioning in the lower rather than the higher areas and aspects of his brain.

which is left in the air after the engine which released it has disappeared around the corner.[3]

The way out is, plainly, a new variant in thought which will usher in some real popular mental activity upon science and religion. Controversy, indeed, is more wholesome, biologically, than apathy, and serves its purpose well when recognized as a means and not an end.

Before the popular mind can receive information it must first be stirred. Its faith is that ideas, like medicine, should be shaken well before taking. The new mental activity desired, in regard to religion, may begin to flare up once it is asserted and logically maintained that evangelical[4] Christianity is intuitively scientific. The public mind has yet to be shown that the points of stress in evangelical religion, namely, repentance, conversion, damnation, and salvation, have definite evolutionary and biological correlatives which nick with the theological plan.

It has already been shown that the Cross fits into the evolutionary process. The Christian philosophy of repentance and conversion also fits perfectly into the framework of the life-sciences. The lesser scientist[5] may have to scrap one-half of his supposedly scientific preconceptions about Christianity before he can enter the Kingdom of God; but, when the truth dawns upon him, he will be no more, and no less, reluctant to do this than would any other human being.

The theologian of the Twentieth Century will, therefore, hold out for a cosmic instead of a provincial Christ, lesser scientists to the contrary notwithstanding.

[3] "Many factors have contributed to create our modern negligence to the problem of sin, but under all of them and permeating them all has been the idea that automatic progress is inherent in the universe." Fosdick, "Christianity and Progress," p. 175.

[4] This qualifying term is used because non-evangelical Christianity is too vaguely-defined in the popular mind to admit of argument upon any definite proposition.

[5] The "greater" scientists are intuitively religious.

And, on the basis of the work of the greater scientists, he will proceed to give a reason for the faith that is in him. If Christ and Christianity cannot now be given a cosmic setting, the divine drama as enacted on the human stage is cut off sharply from the enveloping invisible universe, and becomes provincial—a chance episode only instead of a revelation of the heart or essence of the universal process. His denial of its cosmic setting is the root of the lesser scientist's apathetic or contemptuous attitude toward Christianity. For he thinks in cosmic terms (or so believes); and scorns what is less than cosmic. And, since the same attitude has permeated much of popular thought, the sooner this man is backed against the wall, not by persecution but by logic, the better for all concerned. The lesser scientist who balks at conversion must now be told that he is himself, doubtless, out on one of the the lopped branches of the life-tree up which he has climbed, like Zaccheus, to get a better view of the Procession. So that unless he too, again like Zaccheus, climbs down promptly when the Saviour appears, he will miss the banquet.

In the light of Twentieth Century science, Christianity is seen to be perfectly biological religion. A fair idea of the general strategic power of a position is that which comes from testing its strength at points where some tacticians have insisted upon a retreat. Such a retreat was insisted upon and sometimes made, toward the close of the Nineteenth Century and the beginning of the Twentieth, from the "conversion" salient of Christian strategy. The Nineteenth Century scientific atmosphere nourished a strong reaction, within the church as well as outside of it, against what it called the "cataclysmic" or "violent" conversion experience disclosed in St. Paul's life-history and evangelical method. The idea, mistaken for the evolutionary process, of an assured, smooth transition or lift,

continuously in the direction that runs from low to high and from good to better, made even religious leaders intolerant of reversals and changes of direction.[6]

At this point it must be said, however, that if Christian strategy is weakened here, its cause will be lost; because, whatever may be the ideal condition desired, few individuals do in fact make, at the right time, the normal and necessary transition from the self-regarding to the race-regarding basis of motiving. The multitude remain, through mis-development or arrested development, subjects for the postponed or relatively "violent" form of conversion, if they are to enter, at all, upon further and fuller growth in social and spiritual consciousness. The word "repent" may well be stricken from the vocabulary of religion when the fact of "reversion" has disappeared from the life-process—but not before that happy event.

Nineteenth Century science gave great impetus to man's natural tendency to minimize the necessity for the postponed or "cataclysmic" conversion. Contemporary literature, journalistic and psychological, abounds in the chronicles of abnormalities and aberrations connected with such disturbances of the smooth-flowing life-stream. Some of it has made the thoughtful person wonder if getting a religious experience is not necessarily much like a personally-conducted tour through an insane-asylum. And, not altogether to their discredit, people to-day would rather be normal than be "saved."

Believing thus, and protesting that the path of salvation was found ever in forward-reaching action, the person who had got off the main line of development floundered on and on. If any need for spiritual relief was felt, it was commonly met by changing one's

[6] "I have heard that even in the present day the Archbishop of Canterbury bade a perplexed and anxious parson to 'go home and take a pill.'" Frank Banfield, "John Wesley," ix, 1900.

denomination or cult. No large city was left without its "swami," to minister to those for whom Christianity had become impotent or outworn.

Twentieth Century evolution, however, has now taken Christian theology by the hand, and together they may explain to rebel and flounderer that the way ahead, for him, can hardly be regained by a detour, but only by frankly and humbly admitting a mistake in the road, and then turning back to the point where his by-way forked off from the highway. One glance at the revised drawing of the evolutionary tree will show that this is both literally as well as figuratively true.[7]

The new evolutionary definition of "sin" is: Conduct of a member of a higher species that is appropriate to or characteristic of members of a lower species. Stated psychologically, "sin" would be, Functioning dominantly in the older-acquired areas of the brain, at the cost of the higher areas more recently acquired. Through such conduct the member of the higher species takes his place, psychically, on the lower and oftentimes lopped branches of the evolutionary tree. Now, to apply this rigorously to the widespread necessity for repentance and conversion, the only task that remains is to connect this principle with the universal recognition, by psychology, economics, and education, that the members of the human race, with but few exceptions, think, work, and live "below capacity."[8] This failure is the crux of the economic and political problem, no less than of the religious.

We put the phenomenon, "Below Capacity," into pictorial form when we show the candidate for conversion the Twentieth Century diagram of the evolutionary tree, and explain to him that he has forked off of

[7] See diagram, Simpson, "Man and the Attainment of Immortality," p. 64.

[8] Professor Stratton suggests in his new work "Anger" (Macmillan) that a moral universe condemns this.

the main trunk too far down in the scale of development.[9]

When the notification comes, "Off the right road," the natural disposition of the traveler is, first, to curse the Road Commissioner for not having put up a larger signboard. Finding, however, that this gets him nowhere, the candidate for conversion may reach for his road-map, in which he will find that both the by-way and the high-way had been properly charted. The only remaining item in the consummation of a postponed conversion will then be to find a sufficient supply of motive-power for the return to the main road. Both nature and Christianity have provided for this. The formula reads, "Water and Fire." The internal replica of the external formula is, tears and passion. Water, in conjunction with fire, produces steam. The fire here is that of mingled anger and love. When the anger, which at first was kindled against the Road Commissioner, turns back upon its course and becomes converted into anger at the stupidity of self, then it can unite with love the companion element. That is, this fire, the hottest and most penetrating in God's laboratory, represents a fusion of self-directed anger with other-regarding love.[10] Water (the second element in the formula) is Nature's supreme solvent. It dissolves the recalcitrant elements in one's nature. The tears of penitence dissolve the ossifying elements of pride and obstinacy, so that sufficient plasticity of nature is restored to the individual to enable him to bow to God's will and the racial purpose.

[9] The tree-diagram of evolution should not be taken as incompatible with the "two-way" line-diagram shown on page 67, Chapter, "The New Yoke." The two diagrams supplement each other, showing different aspects of the evolutionary process, static and dynamic; the one showing currents of circulation and the other showing framework through which the current circulates or has circulated.

[10] The reader who is unaccustomed to psychology put, thus, in pictorial forms or by analogy, is recommended, for further study at this point, to Professor Stratton's admirable analyses in **Anger. Macmillan, 1923.**

Jesus is not only inexorably biological, but always makes complete provision for both the rational and instinctive necessities of human nature. This appears in the difference between the baptismal formula of Christ and that of John the Baptist. John baptized with water; but Jesus' baptism, for his followers, was to be both by water "and fire." Christianity is here, biologically, a step ahead of the wisdom of Judaism or any other religion.

John, with the best ethical conscience common to the ancient world, saw the necessity for the purification of motive through penitence or repentance—the water-formula. But his place in the development of religious philosophy was temporary or provisional, like that of Stoicism, because his perception failed at the threshold where the discovery of new motive-power must come. He was demanding of his hearers that morality which was voiced by Israel's greatest prophets. But the sanction or "drive" for securing this morality was gone, and he half-suspected it. That drive was the affectional relation of individual to tribe; an intense localized nationality. But that nationality was being steadily pounded to destruction by the sledge-hammers, in times past of Babylonia, Assyria, and Egypt, and in times present and to come, of Rome. Hence the passional drive to secure the morality for which John pleaded must almost inevitably head up in a fight for the political life of Israel, leading to a revolt against Rome. And that must prove fatal. Since the nationality of Israel, as a political state, has been shattered, the Jews cherish intensely their distinctive morality only in those times and places where they are held compactly together as a separate people by persecution. When persecution ceases and the blood-bond weakens accordingly, the synagogue fades.

When the loyalty-compelling clan and tribe dissolve, the love-compelling person must emerge, or else the motive-force for bringing the other-regarding

consciousness rightly to birth would falter. As social evolution matured, Jesus, therefore, became a necessity to the evolutionary advance itself. For, in civilized society, if the other-regarding consciousness does not emerge as "natural selection" recedes, disaster is invited. Civilized life becomes, lacking this saving element, one long-drawn-out process of "muddling through"; and more often it has been "muddling" rather than getting "through." For nation after nation and race after race have failed to "come through," but instead have gone down. When the final crisis comes, evolution demands and accepts, not the "muddling" but only the coming through; and indications abound that such a crisis is now at hand.

The desire and the demand for a right moral consciousness was perfectly expressed by Israel's great prophets. When Dives, in torment, asked that a messenger be sent back from hell to warn his brethren, Abraham answered: "They have Moses and the prophets; let them hear them."[11] . . . "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Truly, the scroll of moral instruction was complete. It was the incentive to moral action which had failed.

The line of ascending life responds to the attraction which draws it from above only when the "love-compelling Person" has come. Moreover, if "love" is to motive, strongly, the life-process, it must do so through the instincts of nurture and pugnacity. The future of the race is in the hands of these two instincts. In Jesus Christ, the instincts of nurture and pugnacity are seen in their highest expression, as applicable to the life-process on its present plane. In this unique union is found the secret of Christ's equal ministry to the distinctive needs of both the male and female sex, nurture being the distinctive genius of the feminine organism and character, as pugnacity is the dis-

[11] Luke xvi, 22-31.

tinctive genius of the male. Men do not know what love means until they have fought together; women do not, until they have reared a child. Heretofore, the nurture-aspect of Christ's nature has been emphasized and partly understood; but far less so has been his rôle in the "struggle for survival," as that struggle must come to expression on the social and spiritual planes. The Christianity of St. Paul was a soldier's religion. It was his boast that he was not a futile fighter. "I so fight, not as one that beats the air." And Christ was "the captain" of man's salvation.[12] Only as the individual is moved rightly to relate his instincts of nurture and pugnacity to the life-process, can the line of life advance. In Christ, we see this normal relation made. As men and women join hands with him in their distinctive and their common enterprise, strength comes proportionate to the human need. "I can do all things through Him that strengtheneth me."

It has been supposed and taught, of late, that Jesus' "love" was synonymous with uninterrupted kindness. Whereas, it alternated with fierceness. In this he was part and parcel of the evolutionary process itself. Through the discipline of a million years, Nature has built into man's organism a certain expectancy of the lash, and a sense of its need as a motive to progress. Man's heart hungers for love—yes; but his back hungers for the lash. This hunger, in some natures, is pathological; but the entire absence of any hunger for deserved punishment indicates moral atrophy rather than health.

To those who consciously or unconsciously denature Jesus' words and actions, his treatment of the Pharisees is a hopeless stumbling-block, which they are incapable either of explaining or palliating. They simply encyst these passages and use what gospel remains outside them.

Jesus' method of releasing power, or of fusing

[12] I Cor., ix, 26; Heb. ii, 10.

natures so that they can be re-shaped, is, love and anger, in unstinted measure. In his anger, there is the same largeness as in his love. According to current definitions of rationality, neither the one nor the other, in him, is rational, but rather baffles rationality. The modern world does not know what the "unpardonable sin" is; but evolution does. In this, Christ and evolution are at one.

The conversion of Saul of Tarsus into St. Paul of the universe is the key to the understanding of Jesus' fight with the Pharisees. Saul was a "Pharisee of the Pharisees." The Pharisee was made of hard metal, which is the best for certain purposes, but its fusing-point is very high.[13] Hence the only way to redeem the metal, after it has been hardened in such a mold that its form is unlovely or unserviceable, is by again fusing it. The first step, therefore, in the process of getting the Pharisee back upon the main line of his development was heating him into fury. Jesus, accepting the risk to himself inevitably linked with such a course, turned upon the Pharisee with an anger which was a consuming fire. Contradiction in terms, however: the root of this anger of Christ was in the affectional nature. It sprang, not alone from his love for all men in general, but for the Pharisee in particular. For without a converted Pharisee (a man of this diamond-hard metal) Jesus could not conquer the world.

So he heated the furnace seven times hotter than the "natural man" could bear. The Pharisees could do nothing but turn upon him and crucify him; had they done otherwise they would have been false to their own moral consciousness. For the moral consciousness, misdirected, shows a homicidal mania. But Jesus, like Nature, had the last word. The rebound he had reckoned on came in due time. One

[13] The "obstinacy of the material" is a prime factor, in an intelligent study of the forces involved in the evolutionary process.

of the Pharisees who had turned upon Jesus' followers in homicidal mania turned again to the task of winning the world for Christ, with an ardor of affection which was also (as the world counts it) mania. Rationalism can neither account for this nor measure it; for it is not in intellect to weigh and measure the things of the heart. This was the heart and will of the universe speaking and acting, first through Jesus, and then through Saul changed to Paul.

Now, in this transaction of Cross and Convert, the "Word" had become "flesh," and abstract truth or principle had been made concrete and tangible for those whose eyes are dim in seeing the invisible. The imagination of man was, thus, armed for the ensuing stage of the "struggle for existence" in human society, which is the struggle for the right relation of man to self, God, and the human race. For, once a man senses the significance of the Cross which arises on Calvary, with the most love-compelling figure in history affixed to it, the anger of the male instinctively responds with fierce heat against those tendencies which destroy the finest creation of the life-process as it comes to birth. Then, with swift awakening, he turns again to find those destroying tendencies in his own nature. Now begins the great fight which nerves and fascinates the man who has awakened to the invisible. Baptized by primeval energies, theretofore slumbering unsuspected in his bosom, he becomes a new creature, fearing God but not man, through the love of Christ which passeth understanding. He sees what forces contend together for the mastery of the future, and, following in the steps of his Master, presses forward to take his part.

Chapter XI

SURVIVAL TESTS

When Prince Hal became King Henry, he dropped Falstaff. Shakespeare loved Falstaff, but saw the logical necessity for parting company with him at the coronation. With Falstaff at hand, it is doubtful if the new king could have concentrated with intensity and persistence upon the existing emergency in the state. Humor is a precious possession if it is not used as a substitute for the moral consciousness. But when laughter blunts vision, Falstaff must go or the king abdicate.

To the suggestion that the present generation is in jeopardy, gifted editors arise and parry whatever uneasiness the cry may awaken by writing ample editorials showing that the "pious Puritan forefather" was really more of a rake than his grandson. This process of editorially re-varnishing the cracks in our complacency substitutes laughable plausibilities for biological perception. It ignores the variant in the comparison and is blind to the advancing criterion of conduct which is the true evolutionary survival-test. Since Falstaff has, of late, taken to history and logic, if not exactly to prophecy, his premises must now be examined.

Our generation averts its face from an existing emergency by pointing out, when the question of disintegration arises, that we do not drink as much alcohol as did our forefathers, and also that there is less rowdyism in schools and colleges to-day than in times past. Racial safety, however, cannot be gauged by

such negative factors. It hinges, rather, upon the kind and amount of fresh moral effort put forth by the generation whose future is at stake.

In regard to the alleged drunkenness of the New England forefathers, we shall guard ourselves against merely clever and misleading argument if we remember that the supposedly gin-soaked New Englander of earlier times could cultivate, when drunk (?), fields which the present denizens of New England cannot or will not cultivate when sober, even with the aid of modern machinery.

The survival-value and possibilities of a given generation are tested by Mother Nature, not so much by measuring misdemeanors, as by comparing the capacity of the two generations for mental, moral, or even physical effort of a severe, fresh, or unremitting kind. The stone fences of the old-time New Englander attest his physical stamina; and his willingness to worship in an unheated church with the temperature at zero attests his religious vitality.

If he did drink too much gin he was swiftly removed, in the midst of his severe labors, by "sun-stroke,"[1] in summer, and by pneumonia in winter. The stray weaklings who escaped Nature's removal by sun-stroke or pneumonia before unduly propagating their species, perished of "inflammation of the bowels" (appendicitis?), which served as a swift *habeas corpus* writ for the "unfit" of those times.

And, as for the academy or college student of ruder and less reputable days, not only was his term of adolescence much shorter than under present curricula, but his disposition toward an active mind and body was disciplined into habit, if not by his studies then by his morning or inter-class trips up three flights of stairs, carrying wood and coal for his fire or else fetching water from the frozen pump. Under such condi-

[1] An industrious New Englander of former days has been known to die of "sun-stroke" in February.

tions he may, conceivably, have learned even less than does the student of to-day; but, at least, he did not have to bankrupt his father with bills for golf-balls, nor was the tea-dance a necessity for relieving the tedium of afternoon hours.

In short, the weaker members of primitive New England were in the main swept away by Nature, uninterfered with by either preventive medicine or modern plumbing, while the selected stock which survived propagated large families. Their willingness to make severe and unremitting effort, as compared with ours, is witnessed by the stone walls they piled up in what is now brush-land or wilderness, although immediately adjacent to the highest-priced markets in the world. And, as for their robust mental effort, that may be immediately gauged by putting a printed page from a seventeenth century sermon—the popular literature of that day—alongside the twaddle of the newspaper's sporting-page, which is the most popular literature of the present day. These are determining factors, biologically. Compared with them, references to improved manners or inventions are irrelevancies.

When Abelard, the brilliant but ill-starred lecturer-teacher of the Middle Ages, retired from Paris, three thousand students gave up the delights of that city, and, following him into the wilderness, built themselves cells, cultivated the fields for bread, and "erected a vast edifice of stone and timber, which Abelard dedicated to the Holy Comforter, and called Paraclete."

To-day, the public is asked not only to build the students' libraries and dormitories (which it may well do), but it is also expected to build the stadium where the student sits, yelling, a spectator of exertions made by other men. Even the equipment for his pastimes must now be provided for him by benefactors, or else by the gate-receipts of a semi-commercialized sport paid by a spectator-public.

It would not be possible to provide an arrangement

more perfectly contrived to produce passive-minded legatees, instead of iron-willed leaders of men. And, since the necessity of the age is for leaders ready, if necessary, to ascend the Cross to save society from its deadly drift, it would appear that at this point our present costly educational program is part of our preparation for social suicide. The best brain-power of the nation is sent to the college. If it comes out of this mill, at the end of four or seven years, passive not active, the material must go into the discard as lost to purposes of leadership.

College life, as we now find it, produces a type of mind perfectly trained for blending into existing situations. If then, school and church are alike designed to be creative institutions, the encouraging or toleration of such a product as the chameleon-mind is a betrayal of the end for which these institutions exist. This tendency is, of course, far more a product of non-biological student-organization than a defect of the curriculum itself. The prolonged substitution of student-organization for paternal will, and of the fraternity for the home, has this danger: The youth will develop an active mind by disagreeing with his father, and a sense of independent leadership through bossing his sisters: but against a gang-consensus which is 100 per cent male adolescent, he has no recourse except to blend. The freshman may accept immersion in the duck-pond as his alternative; but, for the senior, non-compliance is not good form. The moral consciousness has no chance against fraternity habit or class-custom.

Prolonged barrack-life for male adolescents fosters the pooling and crystallizing of immature judgments. These immature judgments get expressed in "tabus," which take precedence of both moral consciousness and independent thinking. One of the most common tabus is that against church-attendance, which is designated "bad form" and is sometimes stigmatized

as "cowardice." Thus the immature group-mind insulates itself more and more from the mature mind, especially as expressed in mature-minded organizations like the church.[2]

Further, the growing disposition of pedagogy to make the likes and dislikes of the adolescent the immediate test of educational content and method, accentuates the drift toward a locked adaptation to what is but a temporary aspect of life. The college, now, realizing that something has failed in the graduate's development, is seeking to bring completeness out of the incomplete by following the alumnus through life with "continuation courses"; whereas what he needed, biologically, was a college training which would fit him, in time, entirely to dispense with the college and receive, in its place, the gift of the Holy Spirit—the immediate, creative touch with the deeper, invisible element in the environment: God.

Aside from these non-biological locked adaptations to immature judgments, accumulated by the student during barrack-life, one further biological crime against the student's mind remains to be seen, and not deplored but fought against. It is a biological principle of vigorous mind-action, especially on the higher levels, that the alternating-current is a necessity for creative thought. The mind works powerfully and creatively only where there is an alternation between crowd-life and solitude, attachment and detachment, and most important of all, an alternation between adaptation to the temporal and superficial aspects of the environment and adaptation to the deeper element of the environment—the invisible, inaudible, and intangible.

The organization of present-day college life runs directly counter to this biological necessity. Crowd-

[2] The strain of this preponderant adolescent-mind upon the Alma Mater becomes so great that the professor himself, not seldom, finds that he is reshaping his thought and attitude to fit into it.

life consumes the student's mind. Moreover, adaptation to the superficial, temporary and trivial is spread out over almost the entire waking period of the student's day, and often over a considerable part of what ought to have been his sleeping night. He goes from crowd to crowd; from class-room to club-room; from club-room to crowded bleachers; from bleachers to the dance or the moving-pictures.

The spirit of Gideon is not in the college. So, swamped by its motley enrollment, it shunts the students on toward graduation, with inner misgivings on the part of the conscientious faculty-members, and vast complacency on the part of the student himself, who, by his junior year, has become a past master in the art of concealing ignorance under luxuriant verbiage or bland manners. Thus he passes on, through a maze of student "activities" which have, practically, devoured the curriculum, to that day when he receives his diploma and goes forth to become an insurance agent.

The college replies to this account of itself: "Our business is to prepare our students for life. And the life of the college is a replica of outside life." It has become plain, however, that what is needed is not a replica of surface-experience in the commercial or conventional world, but a deepening of insights and motive-springs for furthering the advance without which retrogression comes.

We have heretofore seen how, through the substitution of sophistication for education, the line of leadership ends in Pilate's slippery chair. It now remains to see the graduate as Nicodemus. Nicodemus is one of the most wistful figures which appear in the pages of the Gospels devoted to character-sketches of candidates for the advancing line of life. Unlike Pilate, Nicodemus kept up the connection between his forehead (intellect) and backbone (moral consciousness); but there was no correlation of heart. He

failed through lack of a passional drive. He was not a fighting man.

Nicodemus was interested in something more vital than Pilate's "What is truth?" He was interested in the individual's relation to the main line of the life-process. The detail he was concerned over was that of how to get back upon the evolutionary trunk-line after one had switched off into a blind alley: *i.e.*, the problem of "postponed conversion." The Twentieth Century evolutionist would have explained this to Nicodemus as follows:

"In order to get out of a stereotyped specialized adaptation which is non-biological, you must retrace your steps out of the cul-de-sac to its junction with the main trunk: at that junction you will find again your 'generalized' nature; and from that generalized nature you can make your new start facing in the forward direction of the evolutionary highway instead of slanting off from it, as you did before, when you passed that way."

But instead of replying thus, Jesus substituted symbol for jargon and formulæ, and said, "Except one be born anew, he cannot see the kingdom of God."[3]

Nicodemus, having graduated from a school in which methodology was rising supreme as direct creative capacity died, immediately started to discuss "method," asking, "How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?" Jesus did not reply by explaining that the generalized nature, to which he might return through re-opening the channels of his affectional instinct, was the "mother's womb" which would re-create him. And that the "child-nature" upon which he put such stress, as the new starting-point, was a generalized nature, as yet free from deviating stereotyped specializations and locked adaptations. Further, Jesus did not explain to Nicodemus that his faculties

[3] John iii, 3.

of imagination, anger, and love were partly atrophied, and that his reclamation as a dynamic factor in the evolutionary scheme was improbable. Instead, Jesus, with consummate courtesy, passed on into a discourse which, as interpreted and recorded by St. John, was pure unimpassioned monologue.

Nothing but a cataclysm would re-awaken Nicodemus' dimming instinctive responses, and Jesus knew it. The man meant well, but the "drive" was missing from his nature. Pilate lacked moral consciousness; Nicodemus lacked passion. He was to play a gracious though not an empowered part in the drama. It was not in him to appear at the trial and resist Pilate's drift. But he was to have a share in the embalming of the Master, and help save the respectabilities of the situation. When the body of Jesus was taken down from the cross, "there came Nicodemus, he who at the first came to him by night, bringing a mixture of myrrh and aloes, about a hundred pounds."[4]

This good man was a cipher at the trial scene. He stood out against neither Pilate's surrender nor the mob's mania. But he was interested in the right method of man's re-alignment with the evolutionary advance, and he did assist in the embalming. Were it not so pathetic, there would be fathomless humor in the definition of Nicodemus given by the theologian who prepared a Bible Concordance:

"Nicodemus: A rabbi" (*i.e.,* a graduate-teacher) "who came to Jesus by night; who vindicated him" (*i.e.,* with logic, not by risking life for him), "and who at last embalmed him."

Survival-value is not with the man, however stored his intellect and pure his soul, who, for lack of imagination and the passional drive, misses the chance to fight when innocent life is at stake, yet would make

[4] John xix, 39.

his peace with God afterward by embalming the body of the Master.

. . . . . .

In that more normal understanding of human nature which the Twentieth Century is beginning to regain, the "struggle for survival," in times past barred from the vocabulary of the church, will find deeper comprehension. The fighting man will come to his own. But vision will make plain to us, at last, that the struggle for survival, in human society, is the struggle to rise to higher standards of action, through which alone the future of the race is assured.

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